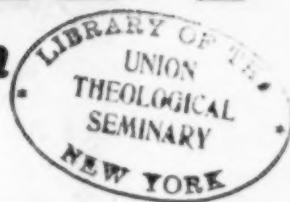


The CHRISTIAN CENTURY

A Journal of Religion



Hands Off, Reverend Sir!

By James Myers

Recent Excavations in Ephesus

By Adolf Deissmann

The Roundsman of the Lord

Editorial

In a Little Texas Town

By John Clarence Petrie

China's Portentous Hour

Editorial

MAR 30 1927

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Editors

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLIV

CHICAGO, MARCH 31, 1927

Number 13

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EDITORIAL

TWO WEEKS HENCE Chicago will elect a mayor. The choice will come at the close of one of the hardest fought campaigns the city has ever known. It will be a choice fraught with far-reaching consequences. For the city will not only decide as between certain candidates for office; it will decide at the same time as between certain ideals of city government. Three candidates seek election. The democratic

Chicago's Hour of Decision
nominee is the present incumbent, Mr. William E. Dever. The republican candidate held the office during the eight years preceding Mr. Dever's term. He is Mr. William Hale Thompson. The independent candidate was an officeholder under Mr. Thompson, Dr. John Dill Robertson. The choice lies between Mr. Dever and Mr. Thompson. Dr. Robertson has no chance for election, and his candidacy represents nothing of moment. It is possible to epitomize the situation confronting the voters of Chicago by saying that Mr. Dever represents the best and Mr. Thompson the worst type of government the city has ever known. Mr. Dever has not been a perfect mayor. He has been forced to work with a

political machine not calculated to make possible perfect government. He has been, emphatically, an honest mayor. He has done his best to enforce the law, including the dry law, and he has toned up the whole personnel of the city administration. Bequeathed a situation that was a nationally known scandal, he has, during his four years in office, restored the hope that, ultimately, a great city can be governed honestly, efficiently, and without undue interference from hidden and sinister forces. The very question now to be heard throughout the city as to whether the democratic machine will give the party nominee any genuine support is in itself the highest tribute to the character of Mr. Dever and the ideals of government for which he has stood.

A Disreputable Campaign

IN THIS CHICAGO CAMPAIGN the present mayor is obviously at a disadvantage because of the character of his opponent. Mr. Thompson—"Big Bill" as he insists that he be called—is a mountebank and demagogue of a type which reason would say could never enlist the support of intelligent people. Within the last three months certain persons have voluntarily made restitution to the city treasury of enormous sums which they were presented with during Mr. Thompson's previous term in office. His ostensible platform in the present campaign is a plea for "America First," and he has solemnly assured the voters that, if elected, the pernicious influence of King George V in the politics of Chicago shall be brought to an end! His political strategy lies in the formation of racial and national blocs, and in the effort to build the largest of these blocs which he now controls to even greater proportions—the Negro vote—he has made promises which point directly toward an influx into the city of undesirable Negroes from all over the country, and toward an almost certain reappearance of those racial troubles which culminated in the race riots of his former term. Beneath the surface, his campaign is being pushed among protestants by whispered warnings against Mayor Dever as a Catholic. This despite the fact that Mr. Dever has, in the public schools, where religious bias most often shows itself, kept the superintendency in the hands of a protestant and held the proportion of protestant members of the school board and protestant teachers where it has been. It is indicative of the character of the campaign that

the most damaging statements being made against the mayor are confined to these whispered, under-the-surface innuendoes. And it is a matter for regret that such stuff should be given any weight among protestants. The issue as between Thompson and Dever is so clear-cut that it is surprising that there should be doubt concerning the outcome. If Mr. Thompson wins, Chicago will have delivered herself into the hands of her despoilers.

Portraying Social Progress In Russia

AN EXHIBITION is being held in Moscow to illustrate social progress in Russia. It is located in a former royal residence and the contrast between the magnificence of the dwelling places of the aristocracy and the miserable huts of the former serfs, now exhibited under this palace roof, serves to heighten the story. The center of interest in this exhibition is an old man, well past eighty years of age who, at the age of seven, was sold by his master as a slave in payment of a gambling debt. The tragedy of Russia today is that the old autocracy did not permit the workers on the land to undergo a normal evolution from serfdom to freedom. Instead they debarred such progress with tyranny, exiled the leaders to Siberia or hanged them as common criminals, and used the knout on the backs of provincials who dared ask for human rights. The result was the precipitate and volcanic eruption of a bloody revolution with the swing of the pendulum from tsarism to bolshevism. Even Alexander Kerensky, who is now in this country with his bitter criticism of the bolshevik regime, admits that it is better than the old tsarist rule. Present tyrannies are at least exerted on behalf of the masses rather than against them. The hundred million rural dwellers, naturally conservative as agriculturists always are, but always used to a dictator, accept the more benevolent kind. We predict, however, that if ever the bolshevik government attempts to apply the fundamental principles of communism to the farmers, a counter-revolution will eventually result, with Russia swinging back to the type of republican government historically demanded by the bourgeoisie and small farm-owning class.

Student Thinking Enters a New Phase

IS THE AMERICAN college student of 1927 concerned with questions other than those which agitated the campus generation of three and four years ago? It begins to look that way. Three or four years ago when any considerable body of students came together for common counsel it was probable that the discussion would center on topics such as war, race, industrial conditions, and—occasionally—social relations on the campus. In those days students were threshing out their attitude toward any number of social issues, and if they recorded their convictions in test votes, the sensational press blazoned the results with gusto. It may have escaped notice but, aside from student gatherings which are engineered by adult denominational leaders, there is not much voting going on in student gatherings these days. The newspapers are not finding much to

report. The cause is not hard to find. Students are no longer spending much time discussing the sort of questions which make sensational copy. Instead, in a typical student gathering of the present year the "hot spot" is more likely than not to be a discussion as to the possibility of belief in God, and if belief is considered possible, the kind of God worthy of belief. Student conferences are becoming as theological as were ever the university commons rooms of the middle ages. Is this a good, or an evil, sign? If it meant that the students were no longer interested in the social issues which were up a few years ago it could hardly be regarded as altogether healthy. But a little contact with students will soon show that this is not the case. It is rather true that an increasing number of students demand a basis for faith, an immediate wrestling with the nature of the universe, and that they consider all other matters trivial until this is settled. When this is, so far as they are concerned, settled, then the answers to the other questions—whose importance they acknowledge—will be expected to fall into place without delay. This, too, is perhaps a passing phase of student thought, but it is an encouraging phase.

The Minnesota Goose-Step

THE UNIVERSITY OF MINNESOTA recently expelled thirty-eight students who had refused to drill under the R. O. T. C. The Midwest Student, an intercollegiate journal, asks: "Is Minnesota under martial law?" and says, "It is time for students, faculty and citizens of the state, not only to protest but to take action against the arrogance of those administrative officials who place military training above all else in the university." Says this paper, "If a student, recognizing the lack of harmony between his serious purpose in college and the idiotic, purposeless farce that he is forced to undergo under the guise of military training, chooses to spend his time acquiring an education, he is summarily dismissed from the university by the dean of student affairs." Compulsory military drill is Prussianism. The country would never permit it to be saddled on our young men as a whole, and there is no reason why that portion of our youth who seek higher education should be forced to undergo it. Administrators in colleges where the compulsory drill is enforced will do well to consider the judgment of President Garfield of Williams college, who, in declaring against military drill in that college, said: "Civilization has interposed many lines between its outer boundaries and the first line of military force, and it is the supreme task of the college to bulwark these advanced positions of civilization. Therefore, I say, let our colleges keep to their great tasks, and let our young men learn the art of the soldier where it can be better taught than in our colleges."

Good News from South Africa

IF REPORTS from South Africa are officially confirmed, it would look as though the difficult race problem growing out of the presence of Indians there might soon be solved. Our readers are familiar with the general

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situation, under which the Indian portion of the population, brought in originally on invitation from a government seeking cheap labor, has been more and more repressed, made subject to increasingly severe civil deprivations, and finally has been threatened with deportation. The reaction created in India by this policy has greatly embarrassed the government there. Recently, a delegation of representative Indians has visited South Africa, seeking to ascertain the actual conditions and to confer with the authorities as to future procedure. The British press indicates that the visit of this delegation has produced unexpectedly happy results. The conferences with the government authorities have been conducted in the friendliest spirit, and the outlook is now bright for almost a complete reversion of policy. South Africa, it is said, will accept the Indians already settled there as citizens, and, instead of deporting them, will provide greater opportunities, both culturally and economically, than they have ever known. There will be an immediate increase in the number of schools for the education of Indian children, and the government will be enlarged by the addition of a public officer especially charged with the protection of Indian interests. Thus does the practice of "open diplomacy" receive further endorsement. For if, by meeting face to face, the Dutch-British administrators of South Africa and the Indian delegates can resolve as intricate a problem as this racial issue, it would seem as though almost any dispute between states could be settled by the employment of the same frankness and restraint.

"Let Justice Make Us Friends"

SENATOR BORAH, in his New Haven speech, struck the note which the American people, watching events in Mexico, have been waiting to hear. After dealing with the charges of bolshevism and communism leveled against the Mexican government—incidentally recalling the fact that Porfirio Diaz, during his last week in office, in an attempt to save his government tried to enact land laws of almost exactly the same nature as those now making trouble with the United States—Mr. Borah went ahead to picture the ideas which should inform American policy. "I believe Mexico is acting in good faith," he said. "I have examined the laws of more than one country where the attempt has been made to break up large estates, and in none of these countries do the laws more thoroughly respect the vested rights of foreigners. So long as there is evidence of a sincere effort to solve this problem in harmony with our substantial rights, I feel we should cooperate in a spirit of genuine help and friendship." But these words are hardly as likely to live as the sentence in which the entire plea was summed up: "God has made us neighbors—let justice make us friends!" There speaks the voice of the true America. It is from hearts who cry "Amen!" to that call that the demand for arbitration of present differences has come. It is the American who seeks in such a conception the destiny of his country who feels uneasy because of the present over-secret diplomacy. Senator Borah's words ought to be caught up and echoed until they have

become a part of the thought of every voter and school-child. "God has made us neighbors—let justice make us friends!"

Aztec and Spanish Cultures In Mexico

A CURIOUS SIDELIGHT on the internal Mexican situation is furnished by a long article in the inter-denominational evangelical paper, *El Mundo Cristiano*, published in Mexico city. The writer of this article describes what he calls a "Hispanizing mania" which moves some to deny that a genuine civilization existed in Mexico before the coming of the Spaniards and to represent Mexican culture as purely a Spanish product transplanted to a region which was previously a cultural blank. He points out the architectural, scientific, and religious achievements of the Aztecs, and shows that even their practice of human sacrifice was not so wantonly cruel or so unique as is sometimes represented, and thinks it ill becomes the Catholics to hold up to scorn the anthropophagy of the Aztecs in view of their own insistence upon the literal reality of the body and blood in the mass. Neither church nor state has ever given due recognition to the Indian or adequate attention to his welfare. Whatever may have been the benefits of the culture that the Spaniards brought to Mexico, it has meant little to the Indian. And now some will not even admit that he ever had a culture of his own. To be sure, it was a culture with many crude features which have been outgrown with the evolution of the race. But this evangelical writer sees in the present "mania" for ascribing all credit to Spain another phase of the ancient conflict between the interests of the ruling class, including the clergy, and those of the Indians who are just now, for the first time, beginning to be taken seriously into consideration by the government.

Mr. King Does Not Visit Haiti

BY ALL ODDS the funniest incident in recent American politics is the debarment of Senator William H. King, of Utah, from Haiti. Mr. King, visiting at present in the Caribbean, proposed to take a first-hand look at conditions in the so-called Negro republic. He had had occasion to refer to the course of events in Haiti in a speech made in the United States senate, and he had remarked in passing that the present president was illegally elected. So far as we know, nobody seriously denies this. The entire government of Haiti at the present time is a puppet government, completely dominated by the United States department of state. The president is a gentleman named Borno who was put into office after he had been hand-picked as certain not to start anything which would prove embarrassing to American notions of what ought to be done. The actual business of government is in the hands of American financiers, diplomatic agents, marines, and the rest of the regular Caribbean protectorate cast. Now this American-controlled Haitian president announces that Senator King, having "insulted" the present regime on the floor of the senate, cannot land in the country. The state

department protests in behalf of Senator King. The puppet president defies the state department. The state department knuckles under. "All right," it says, "Haiti is a sovereign state. If you don't want Senator King to see what is going on in your country, there is nothing we can do about it. Have it your own way." So, for the first time in years, is the sovereignty of Haiti maintained! And so does the state department control the itinerary of a gentleman whose later observations might prove inconvenient.

The Roundsman of the Lord

PROBABLY no other one man in this country ever typified and embodied anything as completely as Anthony Comstock typified and embodied the idea of suppressing vice by an appeal to the courts. A biography of this doughty roundsman of the Lord by a sophisticated author who has often and forcibly proclaimed his disapproval of any and every form of censorship suggests the probability of an unsympathetic, not to say unfair, presentation of the case. Such an expectation is completely disappointed by Heywood Broun's life of the famous secretary of the Society for the Suppression of Vice. He has performed the difficult task of recording faithfully a career which he believes to have been futile and wrongheaded from first to last, and of displaying fairly the admirable traits of a personality with which he has not the slightest congeniality.

Two or three years ago Harvey O'Higgins psychoanalyzed Comstock in a chapter of "The American Mind in the Making." It was perhaps a rather imaginative treatment, and necessarily so, for the available information regarding the earliest years of the subject was scanty. Still, considering that *multum ex parvo* is the motto of the psychoanalyst, there was enough to make a showing. It hinged largely on the hypothesis of sex-repression, an inferiority complex, a boyhood experience in shooting a mad dog, and his wartime diary's recurrent expression of anguish over mental sin. Some significance may be attached to the fact that in his mid-twenties he married a semi-invalid ten years older than himself, and much to the fact that his religion continued from boyhood to old age to be fervent fundamentalism.

Anthony Comstock was not merely a moral reformer motivated by a humanitarian urge. He had a psychology, a theology, and a methodology which were integrally related to produce his program of action. His psychology involved the conviction that every evil suggestion entering the mind of youth by eye or ear must inevitably bear fruit in evil deeds. Obscenity is a deadly virus, and sex is obscenity. His theology, with its vivid sense of the impending disaster of damnation as the inevitable punishment of infraction of the moral code, gave a tragic urgency to his campaign for the maintenance of that ethical standard which he denominated purity. His was no pragmatic attitude toward life. There was no room for experimentation. The significant facts were law and penalty. Sin threatened, the devil lay in wait, hell yawned. The procedure was to prevent sin

by destroying temptation, and to destroy temptation by utilizing civil law and police methods for the suppression of whatever might be the vehicle for the suggestion of evil thoughts—that is, sex thoughts.

A figure that lent itself readily to ridicule, a personality with certain provincialisms about which it was easy to make merry and a prudery which sometimes provoked a covert smile even from his supporters, Anthony Comstock exhibited some moral qualities to which his disapproving biographer gives full and ungrudging acknowledgment. He had courage without limit, both moral and physical. However he got it, whether from reaction to an inferiority complex or from wholehearted devotion to a cause which he believed to be infinitely more important than his own safety or dignity, he had courage. He dared to be hated, ridiculed, stabbed. His flowing side-whiskers covered an ugly scar from a knife wound received in making one of his first arrests. He did not use his revolver against his assailant because his orders were to take the man to jail; so he took him to jail. In his old age he again arrested the same man. He preferred to make his arrests in person. His enemies called him a fool, a fanatic, never a coward. His persistence became a proverb. He never quit. His own record was absolutely clean. His opponents followed his trail forward and backward to find something to reveal to his discredit. They found nothing because there was nothing to find. Bribes up to a hundred thousand dollars were dangled before his eyes in such form that he could have accepted them without committing a crime, but he turned from them without even any sense of temptation. After all these opportunities, he left an estate consisting of a mortgaged house and a life insurance policy for three thousand dollars. He conceived of his life-long crusade as a "fight for the young," and this was not a mere abstract devotion to duty but was accompanied by a genuine tenderness for children. If his methods were sometimes those of the spy, even of the agent provocateur, he felt that he was working to save those whom he loved.

Mencken complains that "the new puritanism is not ascetic but militant. Its aim is not to lift up saints but to knock down sinners." Yes, because the new libertinism is not personal and self-indulgent but contagious and militant. Its aim is not to gain freedom for self but to drag down saints and children, and to do it for profit. Anthony Comstock was not a professional censor of private morals. He was scarcely a professional reformer at all. He was a dry goods salesman when he began his reforming work, and he began to receive a salary for this work only when he found that it took so much of his time that he could not earn a living otherwise, and the money never counted for anything with him. He was perpetually after people who had something to sell which he considered demoralizing. It was not private vice but the commercialization of vice that stirred him. Probably he became prudish in his old age and attacked many things that he had better left alone. Perhaps he was always prudish. Certainly he failed to take into account the advertising value of his attacks, as when his condemnation of a very unexciting "physical culture show" brought within three days twenty thousand patrons who went away disappointed. He was widely denounced by the

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intelligentsia as an enemy of art, but he spent little time in actions dealing with art or with classics in any field. He specialized on obscene literature, contraceptives, and objectionable advertising.

Doubtless the uplifter must always incur odium from a certain element in the community. Even worse, he must bear the mild amusement and the criticism of those who are in favor of the thing that is being done but think it ought to be done in some other way, and themselves make no effort to do it at all. The permissible and the non-permissible shade into each other by imperceptible gradations. There is no broad black line dividing them. The more ardent the reformer, the more certain he is to extend his operations into the disputed territory. Sidney Smith (not the cartoonist but the other one) said: "It is hardly possible that a society for the suppression of vice can ever be kept within the bounds of good sense and moderation. Men whose trade is rat-catching love to catch rats; the suppressor is gratified by finding his vice."

The gay little red figure of piping Pan—the publisher's device—never danced and piped in a queerer place than on the title-page of a biography of Anthony Comstock, a more wholly unromantic and a more completely non-lyrical figure than any novelist's imagination could devise. And yet—who knows? He was doing a very dirty piece of necessary work; the Lord's work, as he firmly believed. But who shall say that his blood was not stirred by the joy of the chase?

Anthony Comstock was a reformer of a past generation. We shall not know his like again, and perhaps it is just as well. We have many other forms of organized uplift now, some of them less open to criticism, some more so, none more devotedly committed to its task. There are things still to be done in the world that can be done only by the coordinated effort of men who build and maintain organizations. But this fact emerges from any serious consideration of the agencies now operative for the promotion of the things that pertain to the higher life—that the whole question of the conduct and temper, the attitude and function of altruistic and idealistic agencies needs a thorough re-examination.

China's Portentous Hour

WITH THE CAPTURE of Shanghai the nationalistic uprising in China enters on a new phase. As these words are written, the first skirmishers of the national army are entering the Chinese city of Shanghai; the United States, closely followed by the other foreign nations, is placing its available military forces on land within the limits of the international settlement; disorders connected with a general strike are reported to have led to the shooting of a small number of British Indian troops and a large number of Chinese. It is possible that, in the excitement which is bound to go with this important capture, unbalanced individuals may so act as to produce tragic events of international effect. Entering Shanghai, it must be remembered, is a crusader-army in the flush of a victory that, a few months ago, would have been pronounced impossible. Within Shanghai, on the other hand, are large

military units which feel the responsibility of upholding foreign prestige. Both sides are armed.

It is more likely, however, that the nationalistic government will without extensive disorder assume control of the Chinese city of Shanghai, and will enter on negotiations looking toward some species of mutual administration in the international settlement and the French concession. Responsible leaders on both sides want peace. And the Cantonese realize that if they can peacefully take over control of this city which is the door through which the richest portion of China's import and export trade passes, they will then be in a position to consolidate their rule south of the Yangtse river without further difficulty. Going on the assumption that there will be no international complications of importance in connection with the capture of Shanghai, the world can look forward with confidence to a China unified from Canton to the Yangtse, and from the sea to Tibet, with an administration that should be in fair running order before summer.

There will even be some stretches of country north of the great river which will acknowledge the authority of the new government. But it is unlikely that the southerners will spend much time attempting to subjugate the north. With the militarists driven out of the southern half of the country, the nationalists will be content to hold their borders against such swashbucklers as may survive in the north, waiting for the inexorable pressure of events to push the provinces of the north into their confederation. So far as the south is concerned, the military phase of the revolution should come to a close within a few weeks. Henceforth the south may well be content with a defensive strategy.

But the end of military conquest is not the end of the nationalists' troubles. In fact, greater difficulties now confront the new government than have so far been encountered. The military advance has been a marvel. But its achievements will not compare in wonder with the establishment of a stable, modern and efficient government, which is the next task to which the Cantonese crusader must turn his hand. China has known nothing but degeneracy in government for more than a century. The history of the Manchu dynasty throughout the years when foreign nations were penetrating Chinese territory, and until the fall of the dynasty, was a record of progressive disintegration. The idealists who, under Sun Yat-sen, founded the republic in 1911, never had a chance to bring their dreams into political fulfilment before they were forced to give way to the irresponsible militarists whose various despotisms are just coming to an end. Now, for the first time, the new nationalistic government must essay the erection of a competent modern state. The real peril is only now apparent. It is the peril that, having won this chance, the southern government will prove as incapable of converting opportunity into order as have the individual adventurers who, for a few brief moments, have held power during recent years.

Two influences are at work in China already, seeking to bring the nationalist attempt to erect a stable civil order to ruin. The first is pressure from without. It is the attempt on the part of Russian advisers to commit the new

government to the present Moscow program. So far, the Cantonese have successfully resisted this pressure. That there has been a large measure of Russian influence in the southern movement has been clear. But this has been held within definite bounds. When technical advisers have been needed, and Russia has had technicians to offer, their aid has been accepted gratefully. When equipment of various kinds has been needed, and Russia has offered it, this aid, too, has been accepted. No other nation has shown any eagerness to help. The acceptance of such help as offered has been natural, inevitable.

This is very far, however, from committing the new government to any program of communism. It is to be taken for granted that the Russian technical advisers, if they would have their way, would like to see such a commitment brought to pass. So would a noisy, but small, minority of left-wing radicals among the Chinese. Students are conspicuous in this number. But the nationalistic government as a whole is holding out against any such commitment. It is to be hoped that they will continue to hold out. Any attempt to impose communism on the Chinese—85 per cent of whom are still farmers—would lead to disaster. In this juncture the nations which view with alarm the spread of communistic ideas have a clear responsibility so to conduct themselves as to make it clear to the new Chinese government that it has generous friends elsewhere than at Moscow.

The second pressure against which the new civil government will have to exert itself—and the pressure most dangerous to the success of its enterprise—is that from within. It consists of the accumulation of traditions held over from the governments of the past. Nepotism, squeeze, graft in other forms, the perversion of justice in the courts, the building up of a large class of professional office-holders—failings, all of them, known as much outside as within China—must be faced frankly and dealt with drastically if the new government is to achieve its avowed ends. It will be at this point that the dolorous effects of the last hundred and fifty years of Chinese history will be most felt. And here again, there is a responsibility resting on the foreign nations and foreigners having dealings with the new government not to resort to methods of doing business which make graft and allied sins flourish.

The Chinese nationalists are at a most portentous hour. There is nothing impossible for them if they now add to the lustre of their military victories the erection of a decent civil government. As certainly as water runs down hill, a decent government south of the Yangtse will draw under its authority all China north of the Yangtse. And with equal certainty it will compel the respect of the other nations of the world. But it is just as certain that if, having reached power, the victors now show no ability to govern wisely their newly acquired territory, their state will disintegrate as rapidly as they have brought it together.

It is obvious that, at such a juncture, the new government in China is deserving of the active sympathy of the rest of the world. It would be tragic to force that government to wrestle with the enormous difficulties ahead of it while withholding the inspiration and positive strength to be derived from knowledge of aggressive friendship in

other parts of the world. Without delay, the declaration of the Porter resolution should lead to the establishment of an understanding between the American government and the nationalist government of China, based on the promise of a thorough revision of former treaties, with an elimination of all the unequal and outworn features of those documents. And American corporations with interests inside the territory of the new government should make clear their complete and hearty acceptance of the new jurisdiction, together with their readiness to abide by its laws. Among these corporations are, of course, included the mission boards. It is probable that their property holdings constitute a majority of all American investments in China. Regulations issued by the new government for the control of work in this property may sometimes seem onerous. But the strengthening of the hands of the government requires that its laws be recognized and obeyed. There should be no hesitation over doing this.

The Origin of the Book Store

A Parable of Safed the Sage

I WENT INTO a place where they sell Rare Old Books, and I beheld what was there for sale. And there were First Editions, and Fine Bindings, and Autographed Copies of Choice Works.

And in charge was an Attractive Young Woman.

And she said, Here is a First Edinburgh Edition of the Poems of Robert Burns, and the Price is only Two Hundred Shekels. And here is an autographed copy of Treasure Island, and it will cost thee but Three Hundred. And here is a Lovely Little Thackeray which is but Two-Fifty.

And I said, Thy Books are Lovely, and thy Figures are Right. But thou hast been Mighty Careless in the placing of thy Decimal Point.

And she said, Our prices are Reasonable, as measured by Recent Auction Sales.

And I said, Fortunately, I can afford to look. There hath not yet been a Book so Expensive that I may not afford to see it. Yea, I have seen the Gutenberg Bible.

And she said, I should like it also for thee to Possess some of the things thou dost admire.

And I said, Nay; I admire thee, but I shall never possess thee, and the same is true of thy Books.

And she said she was sorry, but for which she did not say.

And I said, Listen unto me, damsel. When Eve did tempt Adam, she did it very cleverly, and very daintily. She did not entice him with Evil for its own sake. She said unto him that the Fruit was Pleasant to the Taste, and a Delight to the Eyes, and Good for Food, and Able to make one Wise. And Adam fell for that argument. He never could have thought it out himself, for the approach of men to such matters is less Subtle and more Crude. But he appreciated the way Eve stated the case. So Adam fell. And Satan was listening, and he said, That is Great Stuff. That is Fine Salesmanship. And behold, I have a Great Idea. I will go into the Book Business. And I will engage as my Clerks Attractive Daughters of Eve. And they shall

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show Fine Books in Attractive Bindings at Exorbitant Prices, and they will say, It is Pleasant to the touch; and it is a delight to the eye; and it is to be desired to make one wise. And men will fall for it, even as Adam did.

And she said, I have never heard so Attractive a Description of the Book Business. Is that an Original Interpretation of the Genesis Story?

And I said, That is a First Edition.

And she said, I would I had it Autographed, and I

would sit under the shade of this my Tree of Knowledge reading it.

But I said, I think myself it is a Fairly Good Idea, and I discover in it the Potency and Promise of a Parable.

For let it stand to the credit of Satan, either as to the little sense of Decency that a Devil may yet have possessed, or at least as to his Cleverness, that even Satan never recommended Evil for its own sake. And he certainly knew his Business when he got Eve to help him.

VERSE

Judas Iscariot

THE disciple wrapped close his garment of red
And far from Gethsemane garden fled.

Judas Iscariot looked at some land,
And fingered the blood-money held in his hand;

This would he buy and here would he live,
Gather his crops and—"Give, my son, give

"All that you have for the Kingdom of God;"
Something that glittered fell on the sod.

It was not hard silver that lay shining there,
What! Can it be Judas ventures a prayer?

"Father, forgive me, oh, what have I done?
I have betrayed him, my Master, thy Son.

"He loved me, his face when he gave me the wine
Was saddened with grieving for sin that was mine.

"I have betrayed him—oh, was it for this
That I sold my Master—sold, with a kiss!

"And shall I live while Jesus is slain?
Here is a rope. Quick, knot it again—"

* * *

Golgotha in darkness; and Judas alone
Waited the judgment before the white throne.

Through paths of tall lilies that bent left and right,
Christ came to heaven, clothed all in light.

While stars sang together to welcome the Son,
He heard but the moans of the sorrowing one.

His merciful eyes on the penitent head,—
"Father, forgive . . . he knew not," he said.

CATHERINE CATE COBLENTZ.

Minutiae

IN AN exploratory mood
I stripped my soul down to the nude.

Then not content I bared the mesh
Of tissue-web beneath the flesh.

A spirit-seed was in the pod;
Was it devil? Or was it God?

ETHEL ROMIG FULLER.

Afternoon in a Church

I HAVE grown tired of routine work
And I have come to whisper a name.
O, let men laugh and say I shirk,
Beaten in the money game.

I hear a step; one comes to me
And places his hand upon my head.
I feel the touch and I can see
The finger tips are red.

His touch relieves the throbbing ache.
He washes my tired and burning feet;
For he has been where crosses break,
And comes here from the street.

RAYMOND KRESENSKY.

Last Rites

A HUSH like death lay heavy on us all
As though we too would follow where she lay,
And failing that supremest test, essay
To share the stillness of her lips; a pall
Of sorrow, muffled speech; no whisper's fall
Plumbed the black deeps of silence; far away
Pleasure and avarice held accustomed sway,
The while our heart beats drowned their distant call.

Then suddenly across the gloom, like flame
Of banners, scarlet-dyed, made white as snow,
Like seraph choir, piercing the stillness, rife
With heavenly promise in the Holy Name,
The vicar echoes, confident and low,
"I am the Resurrection and the Life."

SNOW LONGLEY.

Octave

HOW wide is the world, mother?
No wider than life and death.
How cold is the world, mother?
As frigid as envy's breath.

How bitter the world, mother?
As bitter as hate or fear.
How sweet is the world, mother?
Sweet, sweet as pity, my dear.

CHARLES G. BLANDEN.

Hands Off, Reverend Sir!

By James Myers

"DEAR REVEREND SIR: Replying to your letter . . . we are not interested in your correspondence, ideas and suggestions in our labor controversy and even less interested in George Collins. Under no circumstances will we discuss the situation with you publicly or privately, either now or at any future time." So replied the Greater New York Paper Box Manufacturers' association to the Rev. Charles K. Gilbert, chairman of the social service commission of the Greater New York federation of churches, who in the tenth week of the paper box makers' strike in New York city addressed letters to the Paper Box Makers' union and to the manufacturers suggesting the friendly mediation of an impartial committee which he offered to set up so that it would represent the Jewish and Roman Catholic as well as the protestant forces of New York.

CONDITIONS IN THE INDUSTRY

The story of the paper box makers' strike, while lacking a "happy ending," deserves attention because of the notable efforts of religious and civic forces to bring about a settlement. A brief description of conditions in the industry will give the background for the picture. About seventy-five per cent of the workers are women, and a majority young girls. About one-third of the workers are of Jewish origin and one-third Italian. One-third are of Irish, German and other nationalities. About eighty per cent of the total are American born. Approximately eighty per cent of the paper box shops in New York are Jewish owned. All of the shops in which the workers struck were Jewish owned; the Gentile shops have never been organized, being more widely scattered in outlying parts of New York and Brooklyn, where it is harder to reach them for organization purposes. The organized shops were all small in size, the number of employes running from three to fifty in each shop.

A special bulletin of the New York state department of labor, November, 1923, on "Hours and Earnings of Women in Five Industries" shows earnings of women in the paper box industry lower than in any other industry studied, with the exception of confectionery. In 1923 thirty per cent of the women studied in this industry made less than \$12 a week and sixty-four per cent had earnings which did not reach \$16. About one-third of the women workers earned \$16 or more, but only four per cent received earnings which equalled \$25 or more. A New York state department of labor bulletin 143, issued June, 1926, based on the years 1923-1925, shows average women's wages in paper boxes and tubes to be \$16.45, and men's wages to be \$27.61. The union states that the unskilled girls receive only about \$10 a week, or \$520 for a year's work. There is considerable part time employment—that is, short weeks and short days—in the industry. Many students of conditions in New York consider the paper box makers the worst exploited workers in New York city, except for the candy makers.

The hours in the industry are forty-eight and over in the open shops. The union had been working for the past three

years under an agreement providing for a forty-six hour week. The working conditions are poor in many of the shops in the lower east side, where little daylight and no sunlight enters the workrooms. The cutting rooms are often in the cellars, where the work is done entirely under electric light. Rheumatism is said to be one of the occupational diseases for this reason. The prevalence of dust from cutting the cardboard tends to produce tuberculosis. It is a saying among the workers that if a woman marries a box maker she might as well make up her mind to go back into the shop herself, as her husband cannot support her and a family.

It is not a happy picture. One could wish that more of "the public," which considers itself so aggrieved by labor controversies, might see some of these pictures which lie behind production. As we toss into our scrap baskets the paper boxes which come to us from the stores, how little thought do we give to the human stories involved in the manufacture of these boxes which are supplied to us at so small cost—and at so great cost to unknown human beings whom we never see!

THE PAPER BOX MAKERS UNION

The Paper Box Makers union for three years previous to October 1926 had a union agreement through manufacturers' associations with about 130 shops in New York. The union was at one time affiliated with the A. F. of L. through the International Brotherhood of Pulp, Paper and Sulphite Workers. This affiliation was broken off by certain internal dissensions which do not appear to have been serious or permanent, inasmuch as the New York office of the A. F. of L. and John P. Burke, president of the Pulp, Paper and Sulphite Workers, cooperated heartily with the Paper Box Makers union during this strike, declaring that the A. F. of L. approved of the strike and "was back of the union" and stood ready to arrange for its re-affiliation with the A. F. of L.

The split between right and left wings in the labor unions in New York, however, seriously affected the financing of the strike, certain leaders of the "right" refusing to help because of the presence of some communists among the box makers. Fred Caiola, manager of the Paper Box Makers union, endeavored to avoid political complications by coming out for neither right nor left, declaring that the strike was a straight trade union struggle for better conditions and politics should not be dragged in to complicate matters. Caiola, the active leader of the strike, impressed one as decidedly reasonable, straightforward and honest. He is of Italian origin, at one time organized the jewelry workers, is a civil engineer, having obtained his education through Cooper Union and Columbia. He returned to the labor movement, feeling its supreme call for service. He served without salary during the strike. He had time hardly to eat or to sleep during the long weeks of the bitter struggle of these workers for recognition and for better conditions.

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hours instead of forty-six; a minimum wage; \$5 a week raise; five holidays with pay during the year; time and a half for overtime, and recognition of the union.

CONDUCT OF THE STRIKE

The union refrained from "hiring guerrillas" and in the main from the violence which has marred other recent strikes in New York. This restraint was exercised under considerable provocation, as guerrillas, apparently hired by the employers, were active during the strike, intimidating workers and "beating them up." To the strikers it appeared that the police were also "on the side of the employers." A policeman appeared on every delivery wagon the first day of the strike and remained there until the strike was practically broken. This move appeared partisan to the union, inasmuch as the presence of the police on the wagon did not merely safeguard the wagons against violence, but also prevented the pickets from even speaking to the drivers and persuading them to join the strike. Delivery of the boxes, some of which were brought in from out of town, was a vital matter in breaking the strike, so that the union felt that the city police were used definitely to defeat the strike rather than merely to maintain order. Wholesale arrests of strikers were also made by the police, but only a few were convicted of violence, several hundred others being dismissed. Two Union seminary students "studying industrial unrest" were among those scooped into the police net as undesirable citizens, one of them receiving a severe beating from the police during the process. Caiola himself and the president of the union were arrested on a charge of burglary! The arrest was made at a time when it seemed most calculated to demoralize the picket line. The charges were of course later dismissed as without foundation.

So much for background. Now for the way in which churches and other religious organizations "interfered." Every afternoon for nearly nineteen weeks a mass meeting of strikers was held in the Church of All Nations! The Rev. C. C. Webber, pastor of the church, not only assigned the auditorium daily for these meetings, but turned over the church kitchen and cafeteria on a nominal rental. Here the United Working Class Housewives league fed the strikers. The members of the housewives league are reputed to be communists and presumably atheists. As these ladies served their strike rations in the kitchen of a church, one wonders whether there was injected into their minds at least the shadow of a doubt as to whether after all the salt of religion had quite lost its savor! Perhaps they merely resolved in regard to Mr. Webber, as a communist said to Edmund Chaffee, pastor of the Labor Temple in New York, "When the revolution comes, you are one of the few ministers who won't get hung!"

THE F. O. R. STARTS SOMETHING

Early in the strike the Fellowship of Reconciliation, looking for new adventures in the pacification of a conflicting world, assigned George Collins to the task of seeing what could be done about the paper box situation. Collins did a good deal. He was so active and so persistent in his endeavors to bring constructive influences to bear that the

manufacturers have blamed all the subsequent "interference" on to his broad shoulders—hence the "still less interested in George Collins" phrase in the unique reply of the employers quoted at the beginning of this article. Collins interviewed the manufacturers singly and in committee assembled. He got acquainted with the strikers and the union officials. He suggested getting together, at least for conference. The employers were adamant. They would have nothing to do with the union. They told Collins their grievances against union control and felt that ought to end it. Collins and Rabbi Wise worked with some individual employers. One of them, a gentleman prominent in Jewish charities, signed up with the union. It was expected that this would start the ball rolling and that others would settle. But the manufacturers cast the deserting employer out of the fold, closed up their ranks and held firm.

A number of ministers in the downtown section invited the manufacturers and the union officers to two separate public meetings to state their cases. These invitations were refused by the manufacturers association, but accepted in each case by the union. A quiet lunch for a few employers and labor leaders was arranged by Miss Lydia Banning at Stuyvesant neighborhood house, but the employers' seats were vacant. The Lower East Side community council, which comprises the social settlements, churches, libraries and social agencies of the lower east side, also asked the manufacturers and the union for the facts. The union offered to lay its cards on the table. The manufacturers association replied with a discourteous refusal.

CHURCH FEDERATION ACTS

The Rev. Charles K. Gilbert, chairman of the social service commission of the Greater New York federation of churches, and secretary of the social service commission of the Episcopal diocese of New York, then addressed a courteous communication to the manufacturers asking them if they would meet privately (without the presence of the union) with a committee representing the religious forces of the city to state their side of the case, in the hope that after also hearing the union's story the committee might be able to suggest some acceptable formula by which both sides might be brought together. It was this proposal which drew forth the reply of the manufacturers already quoted.

Representatives of all the various religious and social agencies which had interested themselves in the situation then got together to correlate their efforts, representatives of all other religious forces in the city were added or invited, and a citizens committee was formed which again invited both manufacturers and union to a meeting at the bar association building on Jan. 17. The citizens committee was composed of a distinguished company of about fifty of the acknowledged religious, legal, commercial and civic leaders of the city. In view of the insignificant size of the strike one had the feeling of "hitting a tack with a sledge hammer" and—as it turned out—the additional embarrassment of missing the tack. Three individual employers attended this conference, although without official status. When it seemed clear, on the basis of the statements presented, that further conference was desirable, these employers promised to urge the manufacturers association to participate. But the asso-

ciation, by unanimous vote, declined. The citizens committee was ultimately forced to content itself with securing from the acting mayor of New York, Mr. Joseph McKee, the appointment of a fact-finding committee which has not yet made its report.

Unfortunately the union was finally obliged to call off the strike which had been kept going only by desperate determination in the face of actual starvation, evictions of strikers from their tenements for non-payment of rent, shutting off gas for non-payment of gas bills, and distressing lack of shoes and clothing in the winter weather. Heroic efforts had been made by Caiola to raise funds, and he secured much assistance from the emergency committee for strikers relief set up jointly by the league for industrial democracy and the American civil liberties union, and from sympathetic friends in religious circles with whom he came in contact during the strike. But nineteen weeks is a long time for workers who had no savings when the strike began. Although the strike as a whole was lost, the union is still carrying on and shows an amazing vitality and spirit which suggests that it will be heard from again in this industry which sorely needs it.

RESULTS OF CHURCH ACTIVITY

One cannot feel happy over the outcome of the paper box makers strike. The distress, the agony of human suffering, the bitterness and spiritual losses in this strike, as in most strikes, were no less than tragic. The church must set herself to inspire more constructive methods of assuring industrial justice, while standing for the ultimate right to strike as inalienable. Until an ordered and cooperative process for preventing industrial conflict has become gen-

erally adopted we shall continue to have strikes. It may be instructive, therefore, to note some of the values which may be seen in the activities of religious forces during the paper box makers strike in New York.

LABOR LEADERS IMPRESSED

In the first place it is hoped that the focusing of attention upon this industry will lead to thorough investigation of its conditions and remedial action. It is possible also that the steps taken by religious leaders in this strike and in other industrial conflicts may be suggestive of a more effective technique which might be developed for bringing to bear the influence of religious and social forces in strike conditions, or better yet before strikes are actually under way.

At any rate there is reason to believe that the activity of representatives of organized religion in this strike made rather a profound impression upon labor leaders who in the past have been so often impelled to conclude that the church is not interested in labor's struggle for better things. "I wish," said an official of the Paper Box Makers union, "that earlier in my life I had come in contact with the kind of religious leaders whom I have met during this strike. The clergy I knew were not interested. It seemed to me that the more orthodox they were, the less interested they were in the lot of the common people, so that when I realized that the church didn't care, my mind swung way off—not only from the church, but from religion itself." Another labor representative referred feelingly to the vital sympathy, understanding and helpful contacts of religious leaders during the strike, declaring that "it did more good than a thousand sermons or resolutions."

In a Little Texas Town

By John Clarence Petrie

WHEN THE FIGURES for the tremendous amount of money being spent each year in America for religious purposes were made known recently through the newspapers a liberal and devout young editor said to me, "That's a lot of money for what the churches have to show." And our conversation took the form of a discussion of the scandalous waste of funds and manpower. As a boy in a good sized manufacturing town in the middle west I failed to see any objection to the large number of denominations. As a youth I moved to Chicago and later to New York where my theological studies led me to contemplate the aspect of sectarianism from the theological viewpoint. Compared with the practical side of the case, however, the theoretical sinks into comparative insignificance, and the practical side has been brought home to me only since my ordination and subsequent life in the smaller towns and villages of the south and west. For some years now I have been out of the active ministry—indeed for a time I was not a member of any church whatsoever—and so it is that the problem of duplication has been brought home

to me at last from the standpoint of the man on the outside looking in.

I will confine myself to a description of the conditions in the little Texas community where I have lived now for more than a year. It contains the whole situation in microcosm and others familiar with it will recognize in what I have to say a picture of conditions, *mutis mutandis*, that are being duplicated in almost every small community in the United States.

The town was settled in the forties by a colony of German liberals forced to flee from Hanover after their part in the revolution. They were not peasants coming to seek an easier and more abundant economic life in the land of opportunity but were city dwellers, many of them university graduates. At home there had been one predominant church, the creation and organ of the state. To them it was associated with monarchism and when they came to America they were the most violent of the clan called "free thinkers." For forty years there was no church in the community although one of their first tasks was to build a school. No

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minister of religion was ever allowed, until recent years, to address the pupils at the school. The proudest boast of the older men today is that neither they nor their children nor grandchildren ever set foot inside a church. At their funerals there is no clergyman, and no religious rite; one of the better educated of the old men reads a speech he has prepared, and usually it contains some definite reference to their hard and fast opinions that there is no God, no soul, no future life.

Aside from an inordinate number of suicides there is no crime in the town. The week of court allotted to it is usually given over to the other sections of the county. There is no jail, and no work for the constable. Except for the fact that they refuse to provide a school for the few Negroes in the town the inhabitants cannot be accused of anti-social conduct. They have grown comfortably well off—because of their thrift rather than through enterprise—and this thrift has become almost a vice, leading them to cheat the Negroes of their rights and to slight their responsibilities toward that once highest boast, their public school.

COMING OF THE "AMERICANS"

Within the last twenty years a few "Americans" have settled in the place. Some of the German girls have married "American" boys and vice versa. The Protestant Episcopal church established a deaconess home and built next door to it a church large enough not only for the deaconesses in residence but for all the rest of the church-going people the community contained. An endowment was settled on the church and home for their upkeep by some devout church member and the community was well supplied so far as the needs of religion were concerned.

But it seems the Lutherans have funds for "home missions," which I take it means providing occasional services and building chapels in places where the members of that church are few in number and unable to pay for a full-time minister. Just what would happen to those Lutherans if they went to the Episcopal church I have never been able to learn. As the rector was able to read German and had the book of common prayer in the German language for the benefit of the German-speaking people the new chapel could not be justified on the ground of language necessities.

Then there came hither a wealthy "lunger." He married an Episcopalian woman and lived on for twenty years as the result of the good climate. His wife went into the Methodist denomination to please her husband and after he died she built a very beautiful stone church in his memory. There happen to be exactly five Methodist families in the town, and there were already two other protestant churches. But the church was built and there it stands, a beautiful monument to the sectarianism and misguided piety of a devout Christian woman.

HOURS OF "SERVICE"

We have also a Catholic chapel. The priest comes one Sunday a month and one week-day a month to say mass for about thirty or forty people in winter and for perhaps double that many in summer. That is by far the largest congregation in the town. Catholicism being what it is, the existence of their church is completely justified. Given an

active priest who would spend a day or two a month visiting his people and looking up the lost, strayed, and stolen, and there would be a fine little congregation, even if half of them were of the despised Mexicans.

The Lutheran minister comes one Sunday a month and has his service at two in the afternoon. I have wanted to attend his church two or three times, never having heard the German service, but each time there was no one in evidence at the church at the announced hour except the pastor and one lay person. I had not the courage to appear under the circumstances and moved on. Of course the expenses for the trips of this pastor cannot be met out of the slim funds of the local church so other more prosperous parishes must contribute to keep up the sectarian spirit in *partibus infidelium*.

The Methodist minister lives twenty miles away and comes to this community twice a month for services. His adult congregations in winter do not exceed a dozen souls. The Episcopal rector lives in the deaconess home, for there are now no deaconesses, but he is rector of the parish in the same town with the Methodist parson. To this last named place he goes every Sunday morning for services so that our own town would have no morning service at all in the Episcopal church were there not a retired minister living in the vicinity—and he celebrates the communion service not every Sunday morning but only two Sundays in the month—and, strangest of all, he has his morning service on the *same* Sundays that the Methodist is in town.

COMPETITION FROM THE MOVIES

Last Sunday there was Sunday school in both the Methodist and Episcopal churches, but no morning service. Except for the mass at the Catholic chapel there was no service here that morning. In the afternoon the Episcopalians had their little gathering of the Negro children—the best thing to be said for their work here. In the evening there was one service in the town—the evening prayer at the Episcopal church. It happens that Sunday evening is the only night in the week when there is a moving picture show and as Americans cannot be expected to forego moving pictures for church the result is that the evening service at the Episcopal church seldom brings out more than three or four people. The Methodists do not come on the evening when their pastor is not in town but either stay home or patronize the movie emporium. I had intended going to evening service Sunday at the Episcopal church but got around too late and as I looked in at the door I saw the minister already reading the first lesson. His congregation consisted of exactly three people, namely, his wife and their two children.

Why do not two of the churches close up and allow the third to keep a resident minister here? The answer is easy enough. Aside from the sectarian spirit there is the social cleavage. Even in so small a town as this the Methodists seem to hate the Episcopal ministers as the emissaries of the New York aristocracy. The prayer book seems popish and the surplice, instead of being a thing of beauty, is the emblem of priestly arrogance. The Episcopalians resent the fact that the other churches came in when they were on the ground first. Besides, have not each of the churches tied

up considerable sums of money in the way of property and building investments and endowments? And too, the Methodist minister is not a "priest" but only a minister and so cannot "validly" administer the sacraments as our blessed Lord ordained. Thus the Episcopalians turn the same fire on the Methodists that the Catholics turn on the Episcopalians.

Need I add that there is nothing in the way of social work, musical services, or good preaching possible under such conditions? Need I tell how the free thinkers who make up the majority of the population sneer at all these warring Christians maintaining different empty temples to

a God whose very existence they snort at? Need I say how many visitors never can keep straight the hours and days of service at the various edifices and so give up trying to go to church entirely? Shall I say how I feel when I think of the money wasted over a situation created by the theological bickering of three centuries ago? Last year a news item in the San Antonio Express told of the founding of what it called the first community church in Texas. Could it be possible that it was the only one? Anyhow as I read it I saw the only way out of the vicious conditions and hoped and prayed that it would be the beginning of real co-operation among the churches.

The Growth of a Soul

By Winifred L. Chappell

VIII. Feminism

WHILE Grace Scribner seems to have been connected with but one woman's organization, the Women's Trade Union league, her interest in "feminism" is evident throughout the correspondence. Of an early business position:

I am given to understand that I will not have any title, official recognition and but little of the salary that would go to a man in the same position, but that I may do the same work, take the same kicks, all on \$20 a week. And I'm fool enough to do it. . . . I dare say that my greatest reason for my decision was the fact that so many men want the job—and I just want to beat them to it.

Of the secretary of a political club in 1912:

By hard and prolonged pumping I got a few remarks out of him. . . . However, he acted as if it bored him to tears to hear women mention a political subject, so I had to be resigned to his wife's discussion of the morning church service.

Of a political meeting in which she was interested:

I do not know whether women are going. But I think I'll stroll down there and timidly inquire whether there are any ladies in the meeting. Isn't it queer in a day and age like this that we still have to go about with that apologetic hang-dog kind of an air when we want to know what the public is doing?

And one thing men *never* understand is the extra work that any business or professional woman has to do just because she is a woman; work that no man is expected to do. And she is never paid enough to pay for all such service—preparing her breakfast and washing dishes, caring for her room, laundry work, sewing, mending, and an endless lot of odd jobs that men get done for them. And many men in such position dictate their personal letters, if they have any, to their stenographers during business hours. And letters paying their monthly bills and such are apt to go through the office.

There is surprisingly little conversation at meals [this from a summer resort]; all women, and with all due respect to our sex, they don't talk live issues unless there are men around.

I do get a big thrill every time I meet another woman

who is demanding her independence and I get thrilled when I look around and see all the things women are doing. I even like to see B. in her office, bossing around a minister, and I loved it one night when the three of us were going over to a Columbia concert, A. bringing up the rear. "Whoa there, girls," she said. "Slow up a bit—there's an old boy ahead there that I had to fire a few days ago and I don't want to meet him!"

The mature letters of 1922 contain several interesting discussions of the new womanhood in its bearing upon family and social life. Of self-supporting unmarried women:

While I admire their achievements, I do not consider them a desirable factor in society. Their personal happiness and development is terribly limited. But the more serious factor is that while they are the most capable, endowed with initiative and ability, they are not passing on those qualities to the future. And compared with the married women and mothers I know, they stand head and shoulders above the average. Sometimes I think of them as going through life blindfolded, insensible of the chief significance and beauty of life. In my more pessimistic moods, I think of them as a group of cripples among a race of athletes. But when I get a glimpse at times of the whole social process in truer perspective, I think of them as a kind of living sacrifice on the altar of human freedom. For because they have lived so, the men and women of the future will have more liberty and freedom.

The change in the industrial system has wrought as much evil upon the women whom it has kept in the home as upon those whom it has sent into the factories. Where in the old type of home the women had some actual relation to the productive process, in the modern home they are left with the residuum of dreary drudgery which has no relation to the vital processes of creative activity, or at best very little. They are therefore removed almost entirely from the economic realities of their own day and are entirely incapable of appreciating the bitter struggle which is laid upon the bread winner. Even if they have engaged in some years of earning before their marriage it is ordinarily a very short period, not long enough to take the blush of adventure from it, and to reveal the struggle in its relentless aspects. Consequently their vision is narrowed and they are apt to take for granted that they should demand and demand, because they do not appreciate the effort which must go into this struggle with the outside world. It is the fault of the environment

And that being the case, when a woman is conservative in her views she is apt to be ultra-conservative, because it is a derived attitude, that is, one taken on from the color of her surroundings, instead of an attitude derived from fresh daily contact with the actual world.

A woman so placed is in an almost impossible situation. Some women are fully conscious of it and make heroic efforts to get loose from the deadening life through some activity outside of the home; if they are fully conscious of it, they are apt to attempt to get into some kind of earning capacity as soon as their children are old enough to permit it. But these are still rare cases. It is the unusual woman who can adjust to the economic world after spending so many years in close attention to the details of family life. (I think this is just where you are on the right track, for the sake of the men and women of tomorrow, in supporting such legislation as the Shepherd-Towner bill. Women should be supported entirely independent of their husbands while they are giving themselves to the care of their families, and means should be provided to readjust them to the outside world when that time is past.) Other women are only partly conscious of this need for relation to the world of affairs and are unhappy and restless without knowing why. And still others are entirely content with the present situation, expecting to be supported in the traditional way, and realizing almost nothing of what that means to the one who does the supporting. I know women of all these types and I've done my share at waking them up.

And it was not only the women she helped to awaken!

I've got that lad L. going on the feminist question and he's all stirred up about it . . . I've framed up a small library and am taking it down triumphantly. . . . Among my books I've dug up *nine*, every one with corking stuff in it, and I've got two others on the list. When he asked for the list my heart went down, for I couldn't think right off the bat whether I could muster more than three or four, but here I've got all these and every one hitting the bull's-eye on it!

IX. The Revelations of Friendship

"SHE WAS MADE for friendship," one wrote of Grace Scribner after her death. The generosity of her friendship is indicated in an early letter:

Then I want you to know that Miss S. came in and threw us into such a turmoil that I am not over it yet. What do you think? *She starts for Europe on Wednesday of this week!* Did I sleep last night? Well, a trifle; but my sleep was a long procession of English castles, Italian art galleries and cathedrals, Irish peasant life and Scotch heather fields and Norwegian fjords.

Then a momentary thought of herself:

If I could see a Scotch heather field on a gray November day, all alone, miles from anything, life could hold nothing more for me.

And then quickly back to the friend:

I am so glad she can go.

She often related with glee an experience in which her relation with a friend was broken and mended again, and here it is in a late letter:

Once we had the W——'s house in Evanston . . . and Plum and I did most of the managing of it for the family of six girls who took it for the winter. I remember we had some rather cross words one morning—I can't remember over what, but I suspect I was to blame, for I re-

member being very cross about it. During the day I kept thinking of the evening when we should meet at dinner again, wondered how we could patch up the quarrel. At noon, in something I was reading, I ran across this: "Emerson says that every one should have a graveyard in which to bury the faults of his friends." The very thing, I thought. So I sent a telegram to Plum in the city saying, "I have one; have you?" Within an hour came back this answer: "Yes, but the grave digger belongs to the union and there is a strike on." And when she burst into the house at night, we greeted each other with a roar of laughter. And when the joke was told to the girl who happened to be acting as treasurer of the family, she commented, "Well, I wish you two would make up your tiffs face to face and put your telegram money on the coal bill."

But she was strangely diffident regarding her own worth as a friend:

The very best thing that the two years at C. T. S. gave me are the friends. . . . How few there were who wanted my friendship—so those few are most dear to me.

You know I almost have to have an affidavit before it occurs to me that people might like me—so few do that it is always a surprise when I get incontrovertible evidence that anyone, man or woman, really does find me worth cultivating. . . . I don't readily assume that people are attracted to me.

Of some readings that she was following with a friend:

And they also remind me that I have a friend who thinks of me every day—which is no small thing in a world like this where real friendship is not to be met on every corner. I live alone and I work alone, and it is pleasant to be reminded that there are a few people in the world at least to whom I am something more than a member of a committee or an office executive or a machine for getting a certain amount of work done.

How glad I was to have your letter Monday morning! And what a lift of the spirit to have that word of affection from you. My dear, my dear, why is the world so afraid of love! I can't understand it. What harm could it possibly do, in whatever forms it manifests itself? Is it not better than lonely aloofness or antagonism or indifference?

Another installment of "The Growth of a Soul," based on the letters of Grace Scribner, will appear in next week's issue.

As He Walked with Us

STRONG, calm and gentle Man of Galilee,
Whose heart by every human woe is stirred;
By whom the plaints of creatures dumb are heard;
Whose eye escapes no tracery of tree,
Or hidden, modest flower; alert to see
The fantasy of cloud, the flight of bird;
Whose ear can catch the mystic note and word
Of wind and stream, and distant, western sea;
When treading on the open, rural space,
Or threading slowly through the crowded marts,
Calm Craftsman of the woods and market-place,
Companion to all life and human hearts,
I crave, thou unseen, understanding Guide,
To find thee, silent, walking by my side.

HARRY WEBB FARRINGTON.

Recent Excavations in Ephesus

By Adolf Deissmann

AFTER the long interruption occasioned by the world war and its aftermath, the excavations in Ephesus were resumed in the autumn of 1926. The undertaking furnished a wonderful example of international scientific cooperation in its execution as well as in its financing. The Turkish administration of public instruction commissioned the leader of the museum of Smyrna, Aziz Bey, to take up the work and he proved himself admirably equal to the task. The Austrian archeological institute of Vienna, whose singularly meritorious Ephesus work of the pre-war period has since been published in the large three volume work, "Forschungen in Ephesos" and in many single articles, had, of course, a duly prominent share in the new campaign. The Vienna delegates in the party were Dr. Joseph Keil, the best expert in Ephesian landscape and history; Dr. Max Theuer, the architect, and the young Viennese archeologist, Dr. Franz Miltner. As chairman of the trustees of the Ephesian excavation and as a collaborator for the problems of the Christian periods I also had the pleasure of participating in the expedition.

WORKING CONDITIONS

The excavation continued from the beginning of September until the end of November, 1926, and took place under the most favorable weather and working conditions. In the last month we were able to work with over one hundred men, most of whom were Muhadshirs (Turkish refugees, etc.) from Crete, Macedonia, and other regions which formerly belonged to Turkey. The Austrian house in Seltchouk—as the village of Ayasoluk is now called—which was compelled to serve other purposes during the war, was opportunely opened to us, thanks to the help of the Turkish government. Here we found comfortable quarters and also a temporary store room for our findings.

The results of the work far exceeded our expectations. I may refer at this point to the printed report of Dr. Joseph Keil, which will appear in the near future. First of all, Dr. Keil was able to settle an old disputed question of fundamental importance: the problem of the location of the most ancient Ephesus. The opinions concerning the place of the oldest Ionian settlement were formerly divided in much the same way as were the presumptions concerning the location of the temple of Artemis. This latter problem was brought to satisfactory solution by the Englishman Wood, who in 1871 discovered the temple at the foot of the hill of Ayasoluk. Dr. Benndorf had been searching for the site of ancient Greek Ephesus in this same hill, but in the recent systematic excavations Dr. Joseph Keil by many archaic potsherds established the site as lying on the hill just north of the stadium.

The older religious history of the city was surprisingly illuminated by the discovery of a holy precinct of Zeus and the "Mother of the Mountain" or Cybele.

The northern slopes of the Panajir Dag, this wonderful picturesque promontory which towers over the broad plains of the Kaystros, has displayed for years a great many empty niches which must formerly have sheltered votive monuments. Through excavations in this region a public sanctuary of the aforementioned and other deities was discovered. Though devoid of temples, this sanctuary contained many inscriptions from the pre-Christian centuries and some ten original votive reliefs of the divine trinity, Cybele, Zeus, and Attis, or the duality, Cybele and Attis. The reliefs exhibit also the typical lion pair of Cybele. An inscription in the rock proudly points to Zeus as the "hereditary god of the fathers"; herein is found perhaps a certain silent contradiction to the Artemis cult the temple of which lies deep down in the plains to the east. Although the Artemis cult surely had strong inner connections with the Cybele cult, this rocky sanctuary of the "Mother of the Mountain" reveals a vivid popular originality in contrast to the Artemis cult which was refined by the Greeks.

The results were especially noteworthy in their bearing upon the late Hellenistic and early Roman empire periods. The excavations in the neighborhood of the Magnesian gate led to the unearthing of a splendidly furnished abode of the nymphs. Near this nymphaeum also the findings in the way of inscriptions and sculptures were remarkably rich. Four immense marble cubes formerly belonging to the market-place were brought to light, covered on one side with Greek inscriptions of the "Agoranomoi" and on the other side with the Greek text of an enactment of the Roman governor, in which among other things criticism was directed against the improper state of the Artemis cult (A. D. 44). In an obstructing wall here an enormous pillar which served as an atlas was found, from which had been carved a beautiful monster Hermes (or better: Herm-Eros) with a mighty pair of wings.

THE NECROPOLIS

Of primary significance, moreover, was an excavation which belonged to the regular program of the new campaign: the beginning of a systematic exploration of the ancient Necropolis, which extends far out over the wild cliff-clad eastern slopes of the Panajir Dag. Pick-axes and spades were applied to the grotto of the "Seven Sleepers" which stood for a millennium and a half in the high view of Christians and Mohammedans. This work was also extended to the immediately adjoining ruins of a church which had been hewn out of the very rocks themselves. After several weeks had been spent in removing the great mass of wreckage and debris, this whole area was recognized as a coherent center of ancient Christian cult. The numerous burial places of the Ephesian Christians adjoin the graves of the famous saints in a great catacomb formation. Almost all the types of graves already known to us through explorations made in the other catacombs of the Mediterranean

world were found here also: trough graves with arches (arcosolia), graves in niches, with many burial places above one another, walled sunken graves, loculi, and various other types. The graves yielded a quantity of votive gifts. Of great interest were several hundred lamps, comprising some 170 different types, among them sculptured pieces from ancient art and old Christian figures, and others bearing various forms of the cross and monogram of Christ. Moreover, ampullæ, earthenware, and inscriptions.

SIGNIFICANT ARCHITECTURE

Formerly the remains of the church were scarcely visible above the deep layer of rubbish which encompassed them, and they therefore gave rise to a variety of judgments; now that the church has been for the most part cleared, it reveals a type of architecture which cannot fail to be significant for the history of church building. It has a length of some 43 meters, and displays the foundation lines of a basilica with an easterly apse. This church may have been erected as a cemetery-church for the cult of the Seven Boys and biblical saints, who are buried in special chapels lying just north of the building. Projecting from the ravine far out into the open, as it does, it may have been the crowning point of the entire catacomb area. The discovery of these catacombs of Ephesus is all the more significant when we remember that Asia minor had formerly yielded forth no constructions of this sort worthy of mention. Without doubt the science of Christian antiquities will be extraordinarily enriched by the discovery of the Ephesian catacombs. Since the total area of the Seven Sleepers could for the present be only partially cleared, this work will be continued next autumn.

Finally we may refer to the discovery and salvage of a great number of precious sculptures and other isolated fragments from the world famous church of St. John erected by the Emperor Iustinianus. During the brief occupation of Asia minor by the Greeks, in 1921-22, the well-known Athenian archeologist, Professor Sotiriu, began excavating the church of St. John in the Ayasuluk hill. Previously the church was recognizable only by the fragments of its cupolas of brick masonry which projected from the vast debris. But the catastrophe of 1922 compelled Dr. Sotiriu to leave the greater part of this ruin unexcavated. At that time he stored away a great number of smaller sculptures of the church in an old mosque. After the war this mosque was used as the dwelling place of Muhadshirs, and the personnel of the occupants changed many times. In this way the whole collection of sculptures which Sotiriu had salvaged from the church of St. John disappeared, with the exception of a few quite heavy blocks. With the energetic help of Aziz Bey and the local government authorities I succeeded in finding again the major portion of this lost treasure in the customary Anatolian boundary walls which enclosed the different estates in the neighborhood of the mosque. We were then able to store temporarily several wagon-loads of these venerable relics in a magazine in the Austrian house. Among them was the irreplaceable unique building inscription of the narthex (fore-hall) of St. John's church. Unfortunately, the portion of the church already excavated is suffering increasing devastation at the hands of the inhabitants. Therefore it remains as one of the most urgent tasks to complete the excavation of this wonderful monument of early Byzantine art and piety in its entirety as soon as possible, and to conserve it permanently by a solid protection.

British Table Talk

London, March 8.

LAST YEAR the coal mines filled our thoughts, and the stubbornness of the miners drove many of our people to irritation and angry words. This week the disasters at CWM and in Nottinghamshire have caused a wave of sympathy for the miners to sweep over the country. Once more it

is realized how terrible are the risks which the miners run. On the wireless one night last week a miner from Nottingham told in clear and unemotional language how dangers come

The Mining Disasters

and under what conditions the miner has to do his work. It was one of the most moving talks I have heard, all the more so because it was in the homely northern speech, which I love, and it came from one who had been all his life in this battlefield below the earth. Once more also the old story has been repeated of heroic readiness to go to the rescue of the missing. We are familiar with this noble tradition among the miners. Yet it does not lose its glory. The Mansion House fund for the dependents of the dead miners is being widely supported. The king and queen and the prince of Wales have sent their gifts. The prime minister went down to CWM to show his

sympathy. Unhappily a terrible motor-car accident took place on the occasion of the funeral service for the victims. The Welsh from all sides came together to show their sympathy with the sufferers, and one char-a-banc was overturned. Two were killed and many injured.

* * *

The New Prayer Book

In the papers from day to day there appear letters from churchmen of many schools upon the new prayer-book. Sir William Ashley, a broad churchman, a man of singular boldness and candor, advocates that the book should be accepted. The return to a liturgical form, older than the Roman, appeals to him, as it does to many others. Dr. Vernon Bartlet, my old friend and tutor, pleads as a free churchman for an alteration in the prayer of invocation, that will make it clear that the blessing of the Spirit is sought upon us, so that the bread and wine may become to us the body and blood of Christ. The prayer as it stands is for the blessing of the Spirit upon us and upon the bread and the wine—"vouchsafe to bless and sanctify both us and these thy gifts of bread and wine." The broad, the broad evangelical, the middle churchmen, the evangelicals, are

setting forth their points of view in the open forum which the Times provides. The bishops have met once more and considered the amendments passed in convocation and the decisive hour is drawing near. The most reticent group of all in the public debate is the Anglo-catholic. They are the most united and disciplined, and I imagine they are not dissatisfied with the provision made for their needs. If we can put ourselves back into the year 1662 and think how much depended on the action taken by the church in that year, we shall understand how serious an hour this is for the church of England, which once more is dealing with the book of common prayer. It is still my own conviction that there will be no considerable division in the church. The church of England, true to its tradition, will provide a home within its hospitable borders for all shades of churchmanship, broad, low, high and all modifications and combinations of these schools.

* * *

B. P. at Seventy

Who are the greatest educational reformers in our age? If a vote were taken, without doubt among the first would be the name of Baden-Powell, our chief scout. It is less than twenty years ago since the first scouts were enrolled; I knew personally one of the first boys to bear that name. In that short time the scouts have become one of the healthiest of the forces which make for international goodwill. "A scout is the brother of every other scout." The genius of B. P. was shown not in any attempt to dragoon boys into doing what he thought they ought to do, but in an humble and imaginative reading of the natural instincts and desires of the average boy. He did not begin with a number of abstract truths or with an idea of what a boy ought to be; he had the genius to understand what a boy is. And instantly the boys of the world answered to his call. B. P. is seventy now, and, as our custom is, we have hailed him and recounted the debt that we owe to him. Before B. P. started the scouts he had won his laurels in South Africa,

especially through his defence of Mafeking, one of the most gallant deeds in the Transvaal war. The night when the siege was raised is still remembered by many of us; the delirious excitement of that night has added a new word to our language. We speak of "mafficking" when we wish to describe such an outburst. No one could have guessed that the hero of that night, B. P., would live to be ranked with Pestalozzi and other great leaders in education.

* * *

And So Forth

While certain bishops and deans delight to tell us that the church is missing its way in seeking to apply Christian principles to economics, Father Bull of the Mirfield community makes his powerful voice to be heard on the other side in "The Economics of the Kingdom of God," a very useful, well-documented and convincing book. . . . Dr. Moton passed through London last week; I have not heard of his speaking, and I imagine his visit was only a flying one. He is greatly honored in this country for the inspiration which his work in America has given to us. . . . The League of Nations union is organizing a Festival of Youth at the Crystal palace on June 18. I hear that space is being reserved in the great Handel orchestra for younger representatives of various missionary organizations, as representing a great instrument for international peace and understanding. The foreign legations in London are also cooperating in the international section of the program. . . . Mr. Winston Churchill's book on the war is receiving much attention. It is written in the grand style of which he is master. Upon many episodes he speaks with first-hand authority and he never lacks courage to express his judgment. . . . The Free Church council begins its annual assembly at Birmingham today under the chairmanship of the Rev. Conrad Balmer of Bredlington. The bishop of Birmingham will be present to welcome the free church representatives.

EDWARD SHILLITO.

B O O K S

The Hope of Immortality

Horizons of Immortality. By Frederick D. Kershner. Bethany Press. \$1.50.

A NEW BOOK by Professor Frederick D. Kershner, dean of the college of religion of Butler university, is always an event of interest to me. His wide reading gives foundation and background for his own thought, and his appreciative use of the work of other thinkers with whom he does not agree gives one license to enjoy profitably his work without at all points agreeing with his argument. As to his recently published "Horizons of Immortality," there is much to commend and very little from which to dissent. Speaking of immortality and the teaching of Jesus, he says that, after making all due allowance for later meanings with which our interpretation of the text is colored, "there remains a residuum which can only be eliminated by frank rejection of the text itself." Frank rejection is not quite the alternative to holding that all words ascribed to Jesus in the gospels were actually spoken by him or accurately represent his thought. But the conclusion is correct. It is as sure as anything can be that Jesus believed in personal immortality.

The chapter on modern philosophy and immortality is dis-

appointing, especially from one who is as well versed in modern philosophy as I know Dean Kershner is. One page devoted to everybody since Comte is not enough. Contemporary philosophy does not consider the soul a single, indestructible substance, but neither does it rule out immortality.

One phenomenon to be taken into account in interpreting present Christian thought is the diminished importance which it gives to immortality as conventionally conceived and defined. Whatever may be the truth about immortality, it is unquestionably true that belief in it occupies much smaller place even in the minds of those who do believe in it than it did in former generations. Perhaps this is partly because, in the effort to avoid naive and childish views on the subject, Christian thought has become vague about it. Professor Kirsopp Lake is quoted as disavowing belief in personal immortality. I think this does not quite represent Lake's position in his Ingersoll lecture, which is doubtless referred to. What Lake disavows is belief in individual immortality, but he conceives that personality is a richer term than individuality and that, as God may be personal without being individual, so man, in a future life, may retain the values of personality without the attributes of individuality. Professor Kershner's book adds little to the understanding of the meaning of immortality or to the meeting of the objections which modern thought

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brings against the conscious persistence of the individual soul. But he marshals the textual and historical evidence to prove conclusively that the saints, sages and seers of the church, the fathers and apostles and Jesus himself all believed in the reality and perpetuity of the human spirit.

WINFRED ERNEST GARRISON.

Run o' the Shelves

THE TITLE, *THE LOST BOOKS OF THE BIBLE*, (Alpha House) is more exciting than "New Testament Apocrypha," but that is what it means. The contents are the epistles of Clement of Rome, Polycarp, Hermas, Ignatius, and most of the other important, and some of the unimportant, Christian writings of the second century and later. The compiler evidently worked from the edition of 1821 and is unaware of any findings of scholarship since that rather remote date. The *Didache*, for example, having been known for something less than a century, is a discovery too recent to be included. The "Gospel according to Titan" might seem to be a reminder that there were giants in those days. But no. On further investigation, this particular "Titan" turns out to be only our old friend Tatian. But even "lost books" seems not to be a quite sufficiently sensational title. The publisher's publicity also calls them "suppressed books." Who did all this suppressing? Perhaps Bishop Lightfoot, who spent a good part of his life in preparing editions of them of which the compiler of this volume apparently never heard, and who left the bulk of his estate to endow further research in the same field. Perhaps the publisher who hid them away in a forty-volume edition of the apostolic ante-nicene and post-nicene fathers which achieved wide circulation a generation ago. It is a pity that these writings are not better known for both their historical and their religious value. But they were never in the Bible and they were never lost. No books of the Bible were ever lost. These are the ones that lost out in the contest to get in. Most of them never had the chance, and from the time when the idea of a New Testament canon arose in the second century, were never seriously considered as candidates for inclusion in the Bible. The brief introductions which are given to the several epistles do not evidence a grasp of the literature of the period or a scholarly understanding of the making of the New Testament. For example, the statement that the *Protevangelion of James* "is considered apocryphal by some of the most learned divines in the protestant and Catholic churches." Some? Who doubts it?

The complaint is often made that the American foreign service is the foot-ball of politics and does not develop experts and scholars. E. T. Williams, author of *CHINA YESTERDAY AND TODAY* (revised edition brought down to the end of 1926, Crowell, \$4.50) is one such. During ten years as a mission-

ary, he acquired such a knowledge of the Chinese language as few foreigners ever get. A long period in the consular and diplomatic service, some years as chief of the division of far eastern affairs in the state department, followed by more years as professor of oriental languages and literature in the University of California, make altogether a period of about forty years devoted to the intensive study of China. The book is a vast collection of dependable data, geographical, historical, cultural, religious and commercial. The author does not hesitate to give his own opinions from time to time, but he is more interested in giving the facts upon which opinions must be based. For example, as to extra-territoriality and the jurisdiction of foreign courts over their nationals, consider the confusion in the administration of justice in the following case: There was a robbery and murder involving two Chinese, two Americans, an Englishman and a Dane. Four different courts, operating under four codes, tried these offenders who were implicated in the same crime. The Chinese were beheaded within twenty-four hours; the American got four years' imprisonment at Fort Leavenworth; the Englishman and the Dane were discharged. I do not know all the books about China, but of those that I do know, this is the best comprehensive survey.

The papal court at Avignon in the fourteenth century and especially the exploits of that last Avignon pope, Benedict XIII, who hung on through the schism and through the council of Constance which tried to heal it, and still on and on after everybody but himself knew that it had been healed—these furnish the historical material which Vicente Blasco-Ibanez builds into *THE POPE OF THE SEA* (Dutton, \$2.50). It is a colorful tale, well worth telling for its own sake, and not much enhanced by combining with it a rather vapid romance of our own time. Even without that, there would be no lack of variety. The siege of the papal castle furnishes the splash and splendor of war. Petrarch at Vaucluse gives poetry and romance. The old pope reflecting himself, after the council had reduced him and his two rivals to the ranks, and defending his right to do so on the ground that, since he was the only cardinal whose appointment antedated the schism, if the three rival popes were not real popes the cardinals appointed by them were not real cardinals, so that he, sitting all by himself as the college of cardinals, could cast a unanimous vote for himself—that, I should say, is real humor as well as dramatic surprise. And there is a touch of mystery, too, in the suggestion that there may still be a secret succession of papal claimants deriving through the old man who held his solitary court on the little Spanish promontory of Peniscola and waiting some favorable opportunity to make public their claim.

Edmund Vance Cooke, giving to his slender volume, *FROM THE BOOK OF EXTENUATIONS* (Doran, \$1.50), an old-fashioned title-page such as presents a tabular view of the volume's contents, describes it as "a sincere and clear-eyed interpretation of some Biblical characters, done in poetical form, with a tinge of satire, a touch of humor, and a full complement of human nature." Of those Biblical characters of whom he treats, from the serpent on down, some he thinks have been rated too low, some blamed too much, some condemned on *ex parte* testimony. All have their day in court. Some make rather flippant use of it. Mr. Cooke once published a volume of "Impertinent Poems." So are these. The most justifiable, perhaps, are Vashti and Job's wife. Come to think of it, Vashti was rather right in refusing to make a spectacle of herself for the amusement of her royal spouse's drunken companions, and Job's wife had some ground to feel that the demonstration of her husband's patience and the gift of a new family of children scarcely evened the account for the loss of her sons and daughters.

Contributors to This Issue

ADOLF DEISSMANN, professor of theology, University of Berlin; author, "Light from the Ancient East," "The Religion of Jesus and the Faith of Paul," etc.

JAMES MYERS, industrial secretary, Federal Council of Churches of Christ in America.

JOHN CLARENCE PETRIE, contributor to many periodicals.

WINIFRED L. CHAPPEL, associate secretary Methodist federation for social service.

There has been a recent revival of interest in Melville. Many persons who have never before read *Moby Dick* (new edition, The Modern Library, \$95) have recently done so. I am one of them. It is a great book which, like *Gulliver's Travels*, con-

ceals deep things under cover of a narrative of adventure. As I have mentioned above, Mumford includes Melville's name among the half dozen greatest in American literature.

W. E. G.

CORRESPONDENCE

Mr. Coolidge: Political Dry

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial is absolutely sound and should be copied by the independent press all over the country. I represent the third wettest district in Wisconsin. I voted for the eighteenth amendment and the Volstead act and all enforcement measures. The wets fight me in every election and my temperance supporters are growing lukewarm and many of them giving up because they think prohibition cannot be enforced. They picture Mr. Coolidge as a New Englander with a puritanic conscience doing everything he can to enforce prohibition. All the temperance people support Coolidge and all the wets support him.

The President of the United States has absolute control in the District of Columbia, very much more control than a mayor of a city. The President of the United States can remove the commissioners at will and all of the police officers and all of the municipal and lower judges. There is no question but what the President of the United States could make Washington absolutely dry. Washington is a wet city today and the prohibition law openly defied. I have been in congress fourteen years and there is more open violation and defiance of the law today than I have ever seen before. When the licensed saloon was running in Washington you could not buy a drop of beer and liquor in any place, including hotels and restaurants, on Sunday. Now you can buy it at a great many places. If the temperance leaders do not point out to the people who is to blame for the non-enforcement of the law so that the people can hold that person responsible, the prohibition law will either be repealed or become inoperative.

EDWARD E. BROWNE,
Representative 8th District, Wisconsin.

EDITOR THE CHRISTIAN CENTURY:

SIR: I heartily agree with all you say in your editorial. There never has been any question in my mind if the administration—and that means Mr. Coolidge—had taken an interest in this matter that they should have taken, there would have been altogether a different story to tell relative to the enforcement of the eighteenth amendment and the Volstead act, and I want to congratulate you upon this editorial and express the hope that The Christian Century will keep up the good work it has started.

W. A. AYERS,
Representative 8th District, Kansas.

EDITOR THE CHRISTIAN CENTURY:

SIR: I agree with you, we cannot enforce dry laws with wet officials.

R. A. GREEN,
Representative 2nd District, Florida.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been more or less familiar with President Coolidge's attitude toward prohibition since his occupancy of the white house, and I do not hesitate to say that your article is an apt characterization of the President's "perfect political dry" earnestness.

E. J. EDWARDS,
Senator from New Jersey.

Evidently the dries are beginning to discover that they have no fiery champion in Calvin Coolidge. Observers long ago noticed that his commitments on the subject of prohibition were invariably limited to the perfunctory formula, "All laws must be enforced." That platform has been the refuge of politicians and political parties ever since prohibition became an issue. . . . This judgment on Mr. Coolidge with respect to prohibition is nothing more than others have reached as regards his association with other matters. He is not a crusader, nor a champion. It is not his nature. He will not give himself with relentless zeal to prohibition as Borah would, nor to the world court as a President like Wilson would, nor to any cause with the enthusiasm and intrepidity of a Roosevelt. He is simply not that kind of a man or that kind of a President.

THE POST-STAR, Glens Falls, N. Y.

As to the judgment that President Coolidge is not greatly interested in prohibition, it is possible that The Christian Century is right. It must be remembered that the statesmen of acknowledged standing were almost unanimously either against the eighteenth amendment at the time of its passage or acquiescent in deference to what they supposed to be the opinions of their constituents. Certainly the success of Volsteadism has not been so marked as to convert those who originally opposed national prohibition. As for Mr. Coolidge, he is considered by many as a statesman of the first rank. His utterances on the general principles of the Constitution and on the relations of the federal government to the states are in direct opposition to everything that is involved in the eighteenth amendment. It is not easily to be credited that he is a sincere believer in a policy which he has nevertheless defended on the one ground on which he can be consistent in supporting it—namely, that of "law and order." This was the slogan which gave him the vice presidency, and he has not gone back on it—as yet. We should be glad to believe that The Christian Century is right, so far as its guess at Mr. Coolidge's inner feelings is concerned, however little justice it may be doing to his faithful efforts at enforcing the law.

THE COURIER-CITIZEN, Lowell, Mass.

In a somewhat labored argument to show that the increasing restlessness to prohibition is due to the ineffectiveness with which the dry laws have been administered, the editorial finally arrives at the reason for it all and attaches the whole blame to one source, President Coolidge personally. . . . Poor Mr. Coolidge is thus formally read out of the running for 1928. The reasoning that places all the responsibility on his shoulders and submits a candidate of Smith's variety in his place is hard to understand.

THE JOURNAL, Meriden, Conn.

The executive department of the government is assigned the task of enforcing the laws of the nation. If the law is not enforced, in very large part it reflects on the chief executive and his lieutenants. It is quite true that by his negative attitude Mr. Coolidge would have the country believe that the situation is not serious, but as a matter of fact it is serious. We would like to see Mr. Coolidge go at this thing with all the force and determination of Roosevelt in his fight with the trusts and monopolies of his day, and Mr. Coolidge would win just as surely as Roosevelt won. We would like to see him show that same unflinching, inflexible fighting spirit of Charles E. Hughes, when, as gov-

ernor of New York, he fought unscrupulous corporations, cleaned up the race track gang, and thoroughly aired and stopped the practices of some insurance companies, doing business in his state. We would like to see him the same intrepid reformer that Woodrow Wilson was as governor of New Jersey. We would like to see him with something of that effective fighting spirit that Hiram Johnson had as governor of California, which pushed on and on toward remarkable reforms. We would ask nothing more of Mr. Coolidge than that he take the whole prohibitory situation in hand, with the same thoroughness with which he took over the Boston police strike, handling that strike so aggressively that he toned up the moral life of the entire country, winning for himself the respect of all classes of people, and also winning for himself the presidency. It is very evident that while Mr. Coolidge is idolized in Massachusetts and New England, there are other parts of the country that regret to see him allow this situation to be made a political football while he stands by maintaining silence.

THE DAILY ENTERPRISE, Leominster, Mass.

Truth Will Out

EDITOR, THE CHRISTIAN CENTURY:

SIR: I note in your issue of June 10, 1926, the statement that "The largest collection of Chinese plants in existence is located in the University of Nanking," and I beg to inquire upon whose authority you publish this statement. If your informant had taken the trouble to ask a few questions before making such a sweeping statement, he might have learned that the Chinese plant collection in the herbarium of Lingnan university (Canton Christian college) at Canton, was considerably larger than that of the University of Nanking. On June 30, 1926, the Chinese collection of the Lingnan herbarium numbered 14,640 mounted specimens, representing over 3,000 species collected in many parts of China. I believe that most botanists will admit that there are some parts of China which have not yet been explored botanically! Since the above census was taken we have added over a thousand species to our collection, from parts of China never before visited by a plant collector. The Lingnan herbarium has at present over 15,000 duplicate specimens for future sale and exchange. Lest you imply that this statement is made in the spirit of braggadocio I will say that there are a number of other institutions in the world with larger collections of Chinese plants, in point of number of species represented, than may be found in any institution in China today; Kew herbarium near London, and the Gray herbarium at Boston, to mention only two.

Canton, China.

F. A. McCLURE,
In Charge of Herbarium.
Asst. Prof. Botany.

Concerning a Remarkable Book

EDITOR THE CHRISTIAN CENTURY:

SIR: As no one else has done so, I am forced to call attention to a queer reference in the letter in your correspondence column, January 20, entitled, "A Modernist Journal of Religion." The gentleman refers to E. Stanley Jones' book, "The Christ of the Indian Road," as a fundamentalist volume. Since when? The spirit of that volume is very much like the spirit I found at one of the leading "modernist" seminaries. And here is a man who calls himself a "fundamentalist" claiming a partizan rating for the book on his own side. Is Mr. Hill all wrong? Or was Paul Hutchinson (in the June 24, 1926, issue) all wrong? Am I all wrong? Or is there something in such a volume as that under discussion which hits us all below our labels—perhaps something we can all absorb to our benefit?

I get so much out of The Christian Century that I'm afraid to encourage many of my congregation to take it. I don't mind if a few do have the "low-down" on me; but the whole bunch—no!

Corvallis, Ore.

FRED R. MORROW.

THE SUNDAY SCHOOL

Lesson for April 10. Lesson text: Matt. 14:22-23.

Peter's Lesson In Trust

HERE IS THE STORY of a hand stretched out to help. The miracle may not appeal, but the idea that a divine hand is offered certainly does. It is one thing to rely upon the love of God and quite another to have one's faith depend upon miracles. The Christian religion began with a beautiful life. Jesus went about doing good. He lived in harmony with God. He lived above the things that soil most of us. He loved humanity with an undying love. He would not compromise with sin; he would die first. He poured out the rich wine of his lovely life as a libation before God. He touched the imagination of the world. He satisfied men's hungry hearts. Disciples, attracted to him, set out to win the world to their Master. Most of them, like him, died heroic deaths. Soon the priest appeared, the writer of creeds, the framer of rituals and gradually but surely, through the centuries the living Jesus has become obscured. Today we have a rigid and rather lifeless set of forms and ceremonies, but where is the Man of Galilee, with his smile and sympathetic touch? We have ecclesiastical architecture. We have churchly millinery. We have fixed hours of worship. We have established orders of devotion. We have ordained priests. We have ecclesiastical laws, even in state affairs. In fact, we have almost succeeded in making Jesus a mummy; we have almost petrified the Christian religion. A very brilliant university professor told me, not long ago, that he would not join the church because it was only conventionalized religion; he loved Jesus; he refused the modern church. If you wish to see canonization in process, study the attitude toward Abraham Lincoln. Already he is being dehumanized; he is becoming an ideal, a myth, a ghostly unreality. Men are bestowing upon him virtues which he never had. Many of us love him better as a man than as a ghost; many of us admire him more as a toiling, story-telling, battling, misunderstood, sympathetic man than as a myth or a canonized saint. Lincoln was every inch a man, so was Jesus, so was Socrates, so was Demosthenes. Give us the man; let the wonder-tales go. Always the priests destroy religion, whether they be Buddhists, Mohammedans or so-called Christians. Let us have done with the mummeries and let us have the Master among us once more.

Peter was taught to trust the Master, not in one, but in many ways. Living with Jesus faith became confidence and trust. "Faith is that confidence in the person of Jesus which leads us to bring our case to him, whatever that case may be, trusting that he is able and willing to do for us what ought to be done." Jesus taught him to have that faith; no doubt many lessons were necessary. Peter came to believe that a divine hand reached out from the heavens to help him. At last he could face a martyr's death. Ask yourself if you have learned to trust God. Lincoln could not accept the miracles, but he leaned heavily upon God. After the battle of Gettysburg he said to General Sickles: "I told God that if the battle was won he would have to win it, that it was his cause, his war." Lincoln went on his way feeling undergirded by Providence; feeling that the stars fought for him as long as he was on the right side of any question or struggle. This is excellent common-sense; this is the way that a big man looks at life. The universe is built for righteousness or else Bertrand Russell's "A Free Man's Religion" is the answer.

Can we trust God? It is a fundamental question. Long ago Job cried out, in the midst of his suffering and bereavement, "Though he slay me yet will I trust him." In the garden Jesus prayed, "Thy will, not mine, be done." Polycarp, tied to the stake, cried out, "Why should I deny him who did only good to me?" Then was his tongue torn ruthlessly out. "Play the man, Ridley," said Latimer, as the flames began to crawl about them, under the windows of Balliol. Profiting by the example of Jesus, his disciples, the church fathers, the holy martyrs, the saints of all time, we must declare our firm faith in the loving care of our Father in heaven.

JOHN R. EWERS.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Preacher Forced Out for Anti-imperialism

Rev. Vincent G. Burns, pastor of the South Congregational church, Pittsfield, Mass., has resigned his pastorate. According to a statement which he made to his congregation and published in the local press, the chief factor which led to his resignation was opposition aroused by his criticism of the Kellogg policies in regard to Latin America and of the imperialistic tendencies of the government. "In a day when hypocritical clergymen are mouthing old theologies, in a day when mammon-worshipping, penny-pinching hypocrites are defending the system that exploits millions and sucks the life-blood out of the workers around the world, in a day when snobs and aristocrats hold up the iron wall of class and caste, I have dared to stand up and tell the truth concerning these soul-blasting tyrannies."

Garrett Appoints New Professor

It is announced that Dr. John Wesley Price has been appointed professor of religious education at Garrett Biblical institute, Evanston, Ill. Dr. Price has his B.D. and Ph.D. from Yale and spent a year at the University of Edinburgh. He has had pastoral as well as academic experience. Since 1924 he has been head of the department of Bible and religious education at Chattanooga university. On March 30 Prof. Hugo Grossman, of the University of Berlin, will deliver the Charles Wesley Bennett lecture at Garrett on "Jewish Life in Ancient Rome."

University of Iowa Has School of Religion

The new school of religion of the University of Iowa, after existing on paper for three years, will begin to function next fall when a complete curriculum in religious education will be offered. Dr. M. Willard Lampe, of Oak Park, Ill., will be in charge. Mr. John D. Rockefeller is financing the effort. Protestants, Catholics, and Jews will each support their own representatives. The school of religion will be a part of the college of liberal arts, and graduate courses will be offered leading to advanced degrees.

Catholic Missionary Policy in China

A recent editorial in the New York Times referring to the wisdom of the Catholic policy in China in comparison with protestant policy has already been considerably quoted. The Times said: "It has been the boast of the Catholic missions that they have required no expensive establishments, no imposing mission stations, no transplanted houses and churches of the west, but instead have gone forth humbly to live the life of the Chinese with the Chinese, partaking of Chinese fare, living in Chinese houses and teaching as much by example as by instruction. The fact that their mission work has been peculiarly free from meddling in either foreign or Chinese policies is now standing the Church in good stead." America (Catholic) quotes this statement and accepts the compliment on behalf of the

church. The Christian Advocate, however, points out that the statement is wide of the truth. A picture of the Gothic Catholic cathedral at Peking makes the phrase about "no expensive establishments, no transplanted houses and churches of the

west" seem rather ridiculous. The Times says that the Catholics have wisely abstained from meddling with Chinese policies. Dr. Arthur H. Smith, who is as well informed as any man about China, said: "The course of the Catholics in China is

Outlook for the Institutional Church

THE PENNSYLVANIA CONFERENCE on social welfare, held last month in Philadelphia, brought together a strong group of protestant, Catholic, and Jewish social workers whose fruitful and fraternal cooperation proved the strength of the bond of common interest among them. Discussing the relation of the church to social work, and attempting to define the functions of the church with reference to those of secular social agencies, Rev. Percy G. Kammerer said: "Both the social worker and the enlightened clergyman are interested in teaching men and women how to live, and the conception of life which is shared by both has as its essential the full and free development of human personality. No unprejudiced social worker can take exception to the efforts which the church is making in this direction."

CHURCH SUPPLIES MOTIVE POWER

"To view as religious every force that makes for life and as irreligious every influence that destroys life, is to envisage a fundamental principle to which all reasonable men can give assent. To recognize that in this endeavor the social worker plays his part as a technician, ready to counter-balance the tendency on the part of the church to lose contact with the realities of men's every day existence by pointing constantly to facts, is to indicate a contribution which the members of our churches should be ready to accept without any undue strain upon their intelligence or imagination. As such, the church and social work are not only related but united."

"When we consider the specific ways in which the churches can make a contribution to the field of social work, by strengthening the personnel of social agencies by means of board members and volunteer workers, we must bear in mind that social agencies depend largely upon the contributions and upon the activities of men and women in the community who are usually members of some church. Remembering our statement that the duty of the church is to inspire, one might say that the church should undertake no social work of its own, provided such work is being done by other agencies. In such a case, the church's opportunity would lie in supplying the social agencies with volunteers and with board members to be trained under the direction of expert members of the staffs of social agencies and used in the furtherance of a policy to be determined solely by such agencies."

"Church men and women have still to recognize that one does not necessarily have to be a propagandist of some particular faith in order to feel that one is

doing a religious piece of work. It is obvious that no sectarian emphases should be brought into the activities of our social agencies by workers recruited from the churches."

MUST INITIATE AND RETIRE

"Should the church duplicate the efforts of purely secular organizations? The writer would answer this question in the negative. Just as private initiative should welcome the taking over by the state or the city or the community of a social experiment which has been proven to be worth while, so should our churches be ready to turn over to secular agencies undertakings that do not seem to specifically religious. Consider the institutions under church control. One may say that children's institutions give scope for religious training and that as such they may legitimately continue to function, although one has an antipathy to many of the policies in use. The stress here is on the control, not upon the method of care. But when we consider sectarian hospitals, for instance, it would seem that there is no sound reason for their continuance. The time may come when the endowment of such institutions may well be turned over to the general hospitals of our communities. Their existence is still largely due to the belief that religious service must be done in the name of a particular denomination, carrying with it the theological point of view of this particular group. One cannot escape the conclusion that activities of this kind have as one of their objectives the increasing of church membership. The same argument can be brought against the continuance of so-called church colleges."

"The general policy involved is that the church, like secular private initiative, may be looked upon to initiate a given social experiment but that its continuance in this field of activity should be dependent upon the fact that no social agency is willing to take it over with the prospect of doing it efficiently. Just as private initiative has, in certain instances, demonstrated the value of an undertaking, still in its experimental stage, and has later relinquished this experiment to the state or community so the church should concentrate itself upon a specifically religious work. If this thought is valid, it marks the decline of the so-called institutional church in communities where other agencies are doing a similar type of work. As sectarianism and the narrow conception of what is religious work tend to disappear with increasing liberalism, we may look with hope to such a correlation of function between religious and secular agencies."

morally certain to provoke reprisals. . . The tendency of the church to seek and wield political power has endangered the

interests of all other missionaries." The Times refers to "the anti-Christian movement against various protestant denomina-

Church Unity by Scientific Method

FOLLOWING THE method which has produced such results as now obtain in political and social progress, Dr. John M. Moore, general secretary of the federal council of churches, asks, "Why not apply the scientific method to our problem of Christian unity?" There is wide agreement that the old policy of isolation is no longer tolerable, that denominational independence must give way to some kind of interdependence. But what is to be done about it? The medieval church achieved unity but it was at the cost of liberty. The reformed churches secured their liberty at a sacrifice of unity. The spiritual descendants of the reformers are not likely to be attracted to any program of unity that endangers their dearly bought spiritual liberties. The question is, How much unity is compatible with the preservation of essential liberty?

SCIENTIFIC APPROACH NEEDED

"Is it not a question for wide, careful, scientific study? If we could agree upon a working hypothesis and then test it out over a wide area during a period of years in which we recorded and compared results with scientific accuracy, we might find our way to a happy solution of the problem.

"What theory of Christian unity shall we accept as our working hypothesis? Professor William Adams Brown called attention some time ago to the possibility of learning something concerning procedure by the study of the process by which our national political unity was achieved. A century and a half ago there were thirteen independent political units on the Atlantic seaboard. The experience of more than a hundred years had proven that this policy of complete independence was inadequate alike for common defense and for the conquest of the continent. But the spirit of independence was strong. Neither Massachusetts with her puritan traditions nor Virginia with her cavalier background was willing to cast all her traditions, her ideals and her loyalties into a common national melting pot.

"The revolution brought to the colonies a common experience of freedom. It made some sort of common action necessary. Loose articles of confederation were the first stage; a national constitution and the creation of the United States of America, a federal union of sovereign states, was the later result.

"Of course this did not finally solve all the problems involved. The question of delimiting spheres of federal and state control is still with us, but it would be generally agreed that the experiment has been eminently successful.

"May we assume as our theory of Christian unity that this is the American way and go forward to put this hypothesis to the test of extended and wide experience? The federal council of the churches and the fifty standard state and city councils now in existence (not to speak of a far larger number of local federations under

volunteer leadership) would seem to have reached a stage of cooperative action corresponding to the period of the American articles of confederation. Is this proving to be a practicable solution of our problem and to point to larger cooperation ahead? Cannot a federal organization, both in national and local areas, increasingly express common Christian experience and life and work, while the separate communions, possibly reduced in number, reserve such traditions and ideals and such liberty as to ritual and creed and organization as are dear to them and essential to their richest life?

"We should still have the same sort of problem that has troubled American politics through all the years, the determination of what powers should belong to the federal body and what to the constituent groups. This ought not to be so difficult in the things of religion as in politics, since according to Jesus' standard of values in the kingdom of God, greatness is a question not of authority but of service. Our problem would therefore be, what service of the churches for humanity and the kingdom of heaven on earth can best be rendered by common action and what by the separate communion and the local congregation? The processes of life and experience would furnish the answer which after all would probably never be final nor would it be identical for all communities.

DRAW ON EXPERIENCE

"But why not test out this hypothesis to discover either its validity as a law, the modifications called for, or perchance its fatal defects?

"We now have six states organized with executive secretaries and upward of fifty cities with councils of churches. These have been in many cases in operation over a decade and more. There is a good deal of experience to be assembled and compared. In addition to these, we have a still larger number of smaller communities with federation in some form under volunteer leadership. Here again is a considerable fund of practical experience upon which to draw.

"In addition, may we not hope for the formation of two or three hundred more of these experiment stations in as many local areas, large and small, including communities varying from the village with three or four churches all the way up to large cities and states? All who read these words and who believe that their own community might prove good testing grounds for such a noble and promising scientific adventure in the field of religious organization and life are asked to communicate with the Federal Council of Churches of Christ in America, 105 East 22nd Street, New York. Likewise those who now have federation in any form in their communities are asked to report their organizations in order that they may be included in a list of such councils soon to be published."

HYMNS FOR THE LIVING AGE

[By H. AUGUSTINE SMITH

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tional missions." The fact is that there have been no more evidences of hostility toward protestants than toward Catholics.

Scholarships in Religious Education

The establishment of five scholarships of the William S. Studley fund is announced by the Boston university school of religion and social service. This fund will provide five scholarships of \$250 each for college graduates who wish to do graduate work in these fields. Applications should be made before May 1 to the Dean, 20 Beacon St., Boston, Mass.

An Independent Presbyterian Church in Siam

The Presbyterian board of foreign missions has announced that it approved the organization of a proposed independent Presbyterian church in Siam. This proposal has been approved also by the Siam mission and by the two presbyteries in Siam. These presbyteries are officially at-

tached to New York synod, Presbyterian church in the U. S. A. The action of the Presbyterian board will doubtless result in the organization within a short time of the new church. It will start with approximately 50 organized congregations, 150 native groups not yet organized as churches, and 9,000 communicants.

Cadman Says Church Must Mold Public Opinion

Not as a specific reply to recent criticisms of the federal council for undue interference in public and political questions, but as a statement of principle, Dr. Cadman, president of the federal council, says in the forthcoming Handbook of the Churches that "the American churches are going to grapple courageously with great social and international questions. The day is past when any realm of our economic, industrial, social, political or international life will be regarded as outside of the sphere of responsibility of the churches." This requires increasing co-

operation among the churches. It also requires "a returnable emphasis on the inner life" to counteract a tendency "to rely upon legislation or political measures for securing advance toward a better human life."

Religious Educators Will Meet in Chicago

The twenty-fourth annual convention of the Religious Education association will be held at the Congress hotel, Chicago, April 20-29. A prominent topic for discussion will be the relation of church and state in moral education and in training for citizenship. Recognizing that the prevention of crime is not a punitive but an educational task, not so much a legal as a moral problem, and that it represents a point of contact between civil and religious society, the association will consider how state and church may bear their respective responsibilities in this matter which is vital to both. Among the speakers at the sessions will be Sir Robert A.

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Southerners Study Mill Villages

TEN BISHOPS and thirty other eminent ministers in the south have signed a statement in the form of an appeal to industrial leaders in the south, calling their attention to certain social and economic facts in regard to mill villages and the condition of the workers in them. The statement follows:

"We, the undersigned pastors and officials of churches of the south, address this communication to you because of our interest in the well-being of the people of the industrial south. While we recognize that there are problems similar to these herein mentioned in other parts of the country, yet we as southern men are addressing this appeal solely to you because we recognize that the south has social conditions and industrial problems which are peculiarly its own, and which must be met by those who have a full knowledge of those conditions. We are proud of the remarkable growth of southern industry and we know that you are concerned with us in the welfare of our work people and those dependent upon them.

IMPROVEMENTS NEEDED

"We bring before you with the greater confidence, therefore, the necessity for the improvement of certain social and economic conditions, especially in the textile industry, but existing also in other industries. These are, to speak briefly: the isolation of population in the mill village; the long working week, extending in many industries even to fifty-five and sixty hours; a certain amount of the seven-day week which still exists in some industries; the employment of women, and of children between fourteen and sixteen, at over-long periods of labor; low wage standards in some industries, with consequent depressed standards of living; the general absence of labor representation in our factories.

"Life in a mill village under company control, while an advance of status in the beginning, is not the best training ground for citizenship in that it does not train residents for participation in government. It has generally proved in recent years, however it may have been at first, to be unfavorable to education, to religion, and to understanding and sympathy between the citizens of the mill village and those of the larger community. In spite of the difficulty of the problem we are convinced that these villages should be merged as rapidly as is consistent with safety into the larger community.

"We do not undertake in this appeal to suggest what forms which employe representation in factory government should take, whether arrangements negotiated with regular unions or forms of works' councils. But labor is human and not a commodity. Labor gives all that it has, including capital through savings, and since labor also has wisdom, skill and

ingenuity to contribute to the greater productivity of our industries, it is desirable and right that it should have a proper share in making and enforcing the regulations by which industrial plants are controlled. The quality and quantity of the product, elimination of waste, regularity of employment, better control of industry as a whole, the wage scale and the fairness of the discipline of the shop are of deepest interest to labor. Higher wages, better schools, shorter hours of labor and the independence of the worker tend to enrich life and to develop a stronger type of citizenship.

APPEAL TO INDUSTRIAL LEADERS

"We believe that all of these conditions can be steadily improved and we therefore urge you, as present leaders holding positions of responsibility and vantage, to take the initiative in their improvement. We believe that if you will take the initiative, and if there can be the friendly cooperation of employers, employes, churches, educators and officials of the state, it will be possible to build in the south by united effort, in the lifetime of this generation, a greater and more powerful industry, constructed solidly upon goodwill and cooperation, avoiding the

(Continued on page 411)

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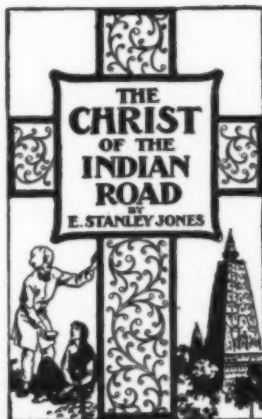
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California Sends Relief Worker to Japan

Moved by the news of suffering resulting from the recent Japanese earthquake, a group of citizens of Berkeley, Calif., called together by Prof. H. H. Guy, have organized a committee and assumed the financial responsibility for sending Miss Helen Topping to Japan as a relief worker among the sufferers. She will sail on April 12. Miss Topping was born and raised in Japan. Toyochiko Kagawa has

requested her to join his staff and carry on social work under the Christian labor mission which he has organized. Mr. Kagawa's organization, known as the Friends of Jesus, emphasizes five points—personal piety, labor, purity, peace, and service—and attempts "to practice a Christian brotherhood like that of the early and middle ages of the Christian church." They now number about 2000 in Japan.

Debate on the Failure Of Democracy

At the Chicago Forum, on Sunday afternoon, March 20, Mr. Will Durant and Prof. T. V. Smith debated the question, Is democracy a failure? Mr. Durant argued that it is, but practically all of his

material had to do with the fact that our present methods of nomination and election do not secure genuine representation of the people. Prof. Smith, who is the author of a brilliant volume entitled "The Democratic Way of Life," published about a year ago, argued for the larger principles of democracy and maintained that democracy cannot be called a failure since

Chinese Control Methodist Churches

REFERRING to the statement now being frequently made that Chinese Christians are demanding that their churches be under the control of Chinese rather than foreigners, Dr. John R. Edwards, corresponding secretary of the board of foreign missions of the Methodist church, says that "of the 51 district superintendents of the Methodist Episcopal church in China, 46 are Chinese and five are Americans. For more than a quarter of a century Methodism has thus been quietly turning over the control of the church in China to the Chinese.

NO NEW THING

"The demand of the Cantonese government authorities for a letting up of 'foreign control' over Chinese Christian churches does not, therefore, affect our denomination seriously. Years ago we took this step of our own free will. This statement was made in answer to criticisms that the Christian church is a 'foreign institution' imposed upon the Chinese.

"It is true that there are three American bishops in China," continued Dr. Edwards, "but their powers are of a general supervisory nature and their contacts are largely with the missionaries. The district superintendent, however, is in direct contact with pastors and people and is the real authority to which the individual church looks for guidance. The duties of a superintendent in Methodism are quite similar to those of a bishop in other denominations. Virtually he assigns and transfers pastors.

"The Methodist form of organization is such that a Chinese national may easily aspire to be elected a bishop of the church. At least two Chinese were voted upon for that office in the general conference of 1924 at Springfield, Mass. Negroes have been elected to the office on several occasions and nationals of other lands have also been chosen.

FIVE TO ONE

"The nine conferences of the Methodist Episcopal church in China have five Chinese to one American. There are 95 ordained American members of the conferences; but they can be outvoted on any question by the ballots of 498 Chinese

members. Actually, however, they work together without friction. In the churches the pastors and superintendents are almost all Chinese; the missionary-evangelists are advisers in the districts and occasionally pastors of the larger city churches. In most educational and hospital governing boards the Chinese predominate in numbers.

"Thus it will be seen the Methodist Episcopal church in China is truly Chinese and not 'foreign.' Methodism will have little difficulty of adjustment to meet the Cantonese government ideal of a Chinese-controlled Christian church. In fact the setting up of a self-governing, self-propagating church has always been our objective in China and in every other mission field. It is for us no new departure."

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even his opponent could not suggest any better alternative and since democracy included the means of its own improvement. Even Mr. Durant's proposed nostrum for the cure of our political ills, namely, that public office should be given only to those who had technical preparation in the science and art of political administration—would presumably have to be put into effect, if at all, by the operation of democratic processes.

Denver Men Support Inter-Racial Friendship

The Denver area men's council of the Methodist church recently passed a series of resolutions in which, after general declarations of the principles of international and interracial amity, the following specific positions were approved: "That we do all in our power to oppose any law or proposed law or custom which nullifies the plain intent of the fourteenth and fifteenth amendments and any and all efforts to impose upon any race the badge of inferiority through racial segregation; that in the interests of international good-will we pledge ourselves to support such measures as the senate bill introduced by Senator Copeland, restoring to Hindus the citizenship lost by the Johnson immigration law; that we petition congress to so amend the Johnson immigration law as to place the Japanese upon a quota basis, thus removing an insult to all the orient; that irrespective of party affiliation, we as Christian men protest against any policy of our state department which challenges the sovereignty or offends the sensibilities of our Latin-American neighbors."

Methodists Suspend Danish Bishop

Bishop Anton Bast, of the Methodist church, has been suspended from the exercise of his official authority until the meeting of the general conference of that denomination in 1928. The action comes as the result of a church trial before a committee of investigation composed of specially chosen Methodist ministers, all of them members of annual conferences in Europe. Bishop Thomas Nicholson, of Detroit, presided at the trial, and Dr. Dorr F. Dieffendorf, pastor of a church in East Orange, N. J., acted as counsel for the accused bishop. The formal decision of the court found Bishop Bast guilty of imprudent conduct. It is understood that the charges on which he was tried related

STUDY MILL VILLAGES

(Continued from page 409)

waste and bitterness of industrial conflicts and mitigating the intensity of the class struggle.

"We cannot allow ourselves to close this statement without saying that the policy which we have presented to you as employers, if it is followed, requires an intelligent and sympathetic appreciation by the public of the difficulties, financial and otherwise, which beset leaders of southern industry, especially in the textile industry, at this time. And it calls for the wholehearted cooperation of labor, organized and unorganized, if it is to succeed. We pledge our active efforts to secure this understanding and cooperation."

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to the use of funds. Bishop Bast, a native of Denmark, is the first Methodist bishop since Francis Asbury not to be a citizen of the United States. His election to the episcopacy followed years of conspicuous service at the head of a Central mission hall in Copenhagen. As bishop, his authority extended over Methodist conferences in Denmark, Sweden and Norway. Trouble in this territory led to action by Danish civil authorities about a year ago, which resulted in the imprisonment of the bishop for three months. The Danish courts have recently awarded heavy damages to the Danish preacher who was expelled from the Methodist conference for first making charges against the bishop.

Declares Feminism Worse That Infidelity

Rev. I M. Haldeman, minister of the First Baptist church, New York, recently declared, according to the New York Times, that "Today's teachings of infidelity are plainly evident in the church, but a thing to be feared even more than these teachings is the invasion of the pulpit by feminism that is now taking place. Feminism is that widespread disease that is putting women out of their place. It is not a question of brain but following the teachings of Christ. To bring a woman into the pulpit is to sin against that most holy of Christian institutions—the Holy Ghost."

Church Cooperation on The Border

The twelve churches of Brawley, Calif., including Catholic, Christian Science, Episcopalian, colored Baptist, Japanese Methodist, and all the others, are co-operating in putting up road signs and electric signs calling attention to the churches of the community and issuing a religious directory and conducting a religious survey. They held a joint banquet at which representatives of all these churches were present or accounted for, and formed a permanent organization of which H. K. Holzman was elected president.

Would Require Charities to Make Public Accounting

A bill is before the New York legislature to require all charities which appeal to the public for funds to file with the state board of charities complete reports of their receipts and disbursements. The bill is urged by a number of reputable organizations which, recognizing that most of the appeals which are made to the public are made in good faith and with honest intentions, realize also that there are some abuses and impositions. These ought to be uncovered and stopped, both to protect the public and to protect the great majority of honest charities from that general loss of confidence which always results from the accidental discovery of graft under the guise of charity.

The Next Step in Christian Unity

Dr. Frank K. Sanders, of the continuation committee of the world conference on faith and order, recently gave a lecture at Drew theological seminary on "The next step in Christian unity." He spoke of the service which the Lausanne confer-

BOOKS

Will Durant Names 10 Best Books

Dr. Will Durant, author of *The Story of Philosophy*, has related the story of the best ten books in the world for Brentano's Book Chat. According to Dr. Durant, the world's ten best are: The Bible, the Iliad, the plays of Euripides, Plato's "Republic," Plutarch's "Lives," the plays of Shakespeare, "Don Quixote," Spinoza's "Ethics," Goethe's "Faust," and Whitman's "Leaves of Grass."

Books College Men Like

The Literary Supplement of the Yale Daily News has obtained from a committee of undergraduates a list of books which they think have a broad appeal to college men. The list is as follows, in order of preference:

"The Sun Also Rises," Ernest Hemingway (Scribners). "The Casuarina Tree," Somerset Maugham (Doran). "The Orphan Angel," Elinor Wylie (Knopf). "Prejudices" (Fifth Series), H. L. Mencken (Knopf). "Galahad," John Erskine (Bobbs-Merrill). "The Science of Society" (Vol. 1), Sumner and Keller (Yale University Press). "To-morrow Morning," Anne Parrish (Harpers).

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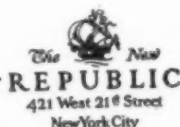
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ence to be held next August may render both in clarifying the thinking of the Christian world as to the meaning of unity and in encouraging the disposition to seek for practical means of realizing that objective. "Christian unity is not only the great objective of the Christian church, but is perhaps the hardest problem within the range of the church today. What is the unity that the church can work for? Certainly not a dead uniformity. It must be a unity consistent with individual freedom."

Church and State in Czechoslovakia

That the questions at issue between the government and the Catholic church in Czechoslovakia will soon be taken up seriously because of the number of Catholic deputies in the majority party, is the opinion of America (Catholic). Several bishops in that country are not recognized by the government and are not in possession of the temporalities of their offices because the government claims the right of nomination. "This right, which once belonged to the Hapsburgs," says America, "the holy see has declared to be extinct in the succession states, yet the government hitherto obstinately refused to recognize any bishop appointed by the holy see without a previous nomination by itself. Four such bishops are now in Slovakia, carrying on their work without government recognition. Besides this difficulty there are important questions of border dioceses, of very considerable church property of advowsons and of religious instruction, that must all be settled before domestic tranquility can be possible in the republic. Liberal politicians would negotiate each question separately, but the vatican insists inflexibly on dealing with the entire complex of questions as a whole."

Presbyterians Discuss Inerrancy Of Scripture

Two Presbyterian papers, the Presbyterian and the Presbyterian Advance, are having a lively discussion of the question of biblical inerrancy. The former asserts that this doctrine is part of the faith of the church. The latter denies it. Thirty years ago Prof. Henry Preserved Smith was excluded from the ministry for refusing to affirm the doctrine of inerrancy.

Death of Professor Henry Preserved Smith

Prof. Henry Preserved Smith, who was suspended from the Presbyterian ministry in 1894 on a charge of heresy, died at his home in Poughkeepsie, N. Y., on February 26 in his eightieth year. Prior to his retirement in 1924 he was for thirteen years librarian of Union theological seminary. His son, Preserved Smith, is professor of history at Cornell.

Bureaucratizing Religion In Japan

A correspondent of the Chicago Daily News reports that considerable discussion is being raised in the Japanese diet by the religious bill which aims at placing all religious sects in Japan under government control, the minister of education being the chief censor, as it were. "Buddhism, Shintoism and Christianity, as preached and practiced in the empire, come alike

under the provisions, which most leading Christian ministers and professors agree are liberal. Government spokesmen say that the proposed law is intended to give full recognition to Christian teachings in Japan. Of course there is opposition, the Christians saying that it places too much power in the hands of the minister of education, the Buddhists insisting that it is too liberal to the Christians. The bill has a fair chance of being passed."

Stanley High Studies Mission Fields

Mr. Stanley High, who left New York east bound nearly a year ago on a world tour to study missionary problems in the field with special reference to social, political and economic conditions, had gotten as far as Burma a month ago. He will sail from Yokahama June 14.

BOOKS RECEIVED

The Messages of the Books, by F. W. Farrar. Macmillan, \$2.50.
The Dominion of Man, by E. Griffith-Jones. Doran, \$2.50.
The Fine Art of Living Together, by A. W. Beaven. Doran, \$1.50.

Guidance from Francis Thompson in Matters of Faith, by John A. Hutton. Doran, \$1.50.
The Capacity for God, by Robert F. Horton. Doran, \$2.50.
The Cradle Book of Verse, by Louise Hyde. Doran, \$3.00.
Exploring the Universe, by Henshaw Ward. Bohn. Merrill, \$3.50.

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New Subscribers

Although this is not the time of year during which great additions to a paper's circulation can ordinarily be expected, the number of readers of The Christian Century is constantly growing. During the past week new subscriptions have been received from

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Easter Sermons

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Many Mansions

By JOHN MACNEILL. In a day of doubting reticence with regard to the question of immortality, this book by the great Toronto preacher should be welcome. It reviews the reasons for the Christian hope drawn from science, philosophy and revelation, then passes on to the questions which every man ponders, as to the nature of the after life. (\$1.60)

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